

Pastoral Care for North Korean Refugees and
a Geopolitical Approach to Practical Theology: A Qualitative Study

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Doctor of Philosophy

By

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ABSTRACT

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Communist North Korea (NK), which claims that its identifying characteristic is independence from foreign influence, threatens the lives and security of its people within its own borders as well as in other countries. Even though many countries provided unconditional humanitarian aid to help its suffering citizens, the NK government refuses to share that aid with its people, using it instead to further its militaristic agenda. The people have experienced years of trauma and disaster as they have been exposed to an environment in which starvation, death and ongoing political manipulation and oppression do not cease. Many North Koreans (NKs) have fled their country as their only way to survive, and they wander around China and certain other countries before finally finding their way to South Korea (SK). On this journey, because of complications of international geopolitics, the escaped NKs receive no protection. Instead, they are exposed to more traumas and constant fear of being repatriated to NK where concentration camps wait for them.

Unfortunately, once they are in SK, even though their legal status assures them the safety of being citizens of SK, for complicated geopolitical reasons, they are offered

no adequate opportunity to recover from past traumas, but now join the ranks of the marginalized “others” within SK society. Thus, they experience difficulty in adjustment and in beginning new lives with any sense of equality as South Koreans (SKs).

This study aims to make the voices and experiences of the marginalized North Korean Refugees (NKR) to be heard or to be brought to the surface. This study also intends to create a space in SK in which NKR can have better experiences as they go through healing and find some space in which they can be understood by SKs. An NKR group, Saeteo church, in SK agreed to be the research partner and cooperated by participating in a written survey and interviews. Their experiences from NK and China to SK are explored and geopolitical and historical information is incorporated to explain the background of NKR's experiences. Based on this information, suggestions are made of methods that would facilitate NKR healing from their traumatic experiences from the past and their negative experiences in the present. This study also presents several suggestions that would address the geopolitical factors in a way that would improve the ability of NKR and SKs to understand each other.

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CHAPTER I

Preparing for North Korean Refugees

Phenomenon of Interest

North Korea (NK) has been a communist country previously ruled by Kim Il-Sung and currently ruled by Kim Jong-Il.¹ In NK, all properties belong to the country, i.e., under the Kim dynasty, individual citizens cannot officially own their properties, regardless of how hard they work.² Anyone who is found to take crops from a field is considered a criminal against the country.³ Since the mid-1990s, coincidentally after the death of Kim Il-Sung, natural disasters such as floods and droughts revealed the fundamental problems of the collective farming system in the country.⁴ Moreover, the relationship between these problems and a politically centralized agricultural system

¹ Bradley K. Martin, *Under the Loving Care of the Fatherly Leader: North Korea and the Kim Dynasty* (New York: St. Martin's Press, 2004), 56.

² Won Jun Lee, “북한의 토지 및 재산소유제도와 주거실태에 관한 연구 [Study on the title to the property of North Korea],” *Budongsan Jungchaek Yeongu* 1 (1994): 209.

³ Jasper Becker, *Rogue Regime: Kim Jong Il and the Looming Threat of North Korea* (New York: Oxford University Press, 2005), 37.

⁴ Jae Cheon Lim, *Kim Jong Il's Leadership of North Korea*. (London: Routledge, 2008), 107-108.

became painfully clear.⁵ As a consequence of these natural disasters and human-made problems, the food distribution system completely stopped. With no alternative food plans for the civilians having been established, the result was severe famine all over the country. During 1995-1996, 1.5 million people died from starvation.⁶ To this day, the country has not resolved issues related to its food distribution system or the problem of famine. Even at the height of the famine, many citizens found taking crops from the fields or killing cows for food were publicly prosecuted. Reports indicate that many people went insane with hunger and cannibalism was reportedly widespread.⁷

Another major consequence of the famine has been a massive exodus of North Koreans (NKs) crossing the border into China.⁸ NK civilians are under the strict control of the communist regime. To attempt to cross the border to another country is considered a serious political crime that can cause them to be put into labor camps or punished with a death sentence.⁹ Even when NKs successfully cross the border into China, since the Chinese government is in alliance with the NK government, NKs in China are considered illegal migrators who must be repatriated back to NK. Such conditions cause NKs to be in vulnerable situations in China.¹⁰ To survive in China, NKs have to hide their identity

⁵ Paul French, *North Korea: The Paranoid Peninsula – A Modern History* (New York: Zed Books, 2005), 122.

⁶ Jae Cheon Lim, 109.

⁷ Becker, 29.

⁸ Human Rights Watch, "The Invisible Exodus: North Koreans in the People's Republic of China," *North Korea* 14, no.8 (2002): 9.

⁹ Keum-Soon Lee, "Cross-border Movement of North Korean Citizens," *East Asian Review* 16, no.1, Spring (2004): 47.

¹⁰ Human Rights Watch, "The Invisible Exodus," 2.

while being exposed to various plights such as sexual abuse, trafficking, compulsory labor and slavery.¹¹ When refugees' national identities are revealed, they are repatriated to NK as political criminals and treated as those who have abandoned and shamed their mother country. They are then inevitably sent to concentration camps where they are treated as less than human beings.¹² Due to such dire issues of safety, many NKs in China eventually consider going to South Korea (SK) as the only acceptable alternative, given the choices of maintaining their lives in China with the abiding concerns of exploitation, repatriation and hunger.¹³

Until the early 1990s, the number of North Korean refugees (NKR) entering SK was approximately ten a year.¹⁴ However, since the mid 1990s, due to malfunctioning food distribution systems and starvation, along with intensified political oppression, the number of NKRs has increased.¹⁵ After 2001, the number of refugees entering SK was over a thousand a year, and currently, NKRs in SK number over twenty thousand.¹⁶

¹¹ Kang-Nyeong Kim et al., *Korean Association of Unification Strategy* (Seoul: Yi-Kyung, 2006), 50-66.

¹² Antony Barnett, "Revealed: the gas chamber horror of North Korea's gulag: A series of shocking personal testimonies is now shedding light on Camp22 – one of the country's most horrific secrets," *The Observer*, Guardian News and Media Limited, February 01, 2004.

¹³ Hyun Kyung Kim, *A Phenomenological Study on the Experience of Trauma and Recovery of North Korean Refugees* (Seoul: Korean Studies Information, 2009), 29-32.

¹⁴ Jae-Jean Suh, "North Korean Defectors: Their Adaptation and Resettlement," *East Asian Review*, Vol. 14, no. 3, Autumn (2002): 68.

¹⁵ For most North Koreans, it is nearly impossible to cross the DMZ to go to South Korea. Thus most refugees cross the Tumen river bordering China and live there. Also, most North Koreans are educated to believe that South Korea is a country of beggars. Thus China is a more desired country than South Korea for most North Koreans. However, the countless hardships experienced in China as undocumented aliens, as well as receiving more accurate information about South Korea, have caused most refugees to want to move to South Korea.

¹⁶ "탈북자 2 만명 시대: 의미와 과제 [The Era of Twenty Thousand North Korean Refugees: The Meaning and Problems]" *Chosun Ilbo Newspaper*, Nov. 15, 2010,

NKRs finally arrive in SK with the expectation of being free from severe starvation and political oppression; however, many refugees suffer serious unexpected difficulties in adjusting, both culturally and psychologically, to the new environment.¹⁷ In SK, NKRs deal with misunderstandings and feelings of alienation due to communication barriers and cultural differences that have developed between the South and North over the fifty years of socio-political separation since the Korean War. North Korean refugees experience difficulties in adjusting to a democratic social system. Also, most NKRs have symptoms of Post-Traumatic Stress Disorder as a result of the political oppression, abuses and hardships in NK and China.¹⁸ Thus, they find adjusting to a new environment very challenging. Moreover, depending much on current political conditions, the precarious relationship between the NK and SK governments is often reflected in the treatment of NKRs living in SK.¹⁹ In short, there are many issues and variables that affect the level of adaptation of NKRs into SK life including financial, psychological, and cultural difficulties.

Recent studies on NKRs that might apply in helping NKRs to adjust in a new environment come from a wide range of disciplines, including political science, social work, psychology, and theology. As the number of NKRs continues to grow in SK, the

http://news.chosun.com/site/data/html_dir/2010/11/15/2010111500396.html (accessed Feb.28, 2011). Hyun Jung So, ; “탈북자 2 만명 시대...취업자 절반도 안돼 [Twenty Thousand North Korean Refugees... More than Half of them are Jobless]” *KBS News*, November 15, 2010, http://211.233.93.243/news/news_detail.php?cate1=1&cate2=2&page=6&guid=201011152193947 (accessed November 18, 2010).

¹⁷ Jae-Jean Suh, 75-81.

¹⁸ Hyun Kyung Kim, 40.

¹⁹ Ju Shin Chung, *Recognition on the Issue of North Korean Refugees* (Seoul: Korean Studies Information, 2007), 47.

need to explore the applicability of these developments has never been greater.²⁰ Since Christian missionary groups and NGOs have been involved in shelters in China for escaped NKs and in the moving of them into SK, there have been several attempts in ministry and theological studies to explore more effective ways of ministering in this context.²¹ However, such studies have tended to focus mainly on converting NKR to Christianity. The conservative evangelical approach disregards the importance of understanding and accepting NKRs from their perspective. Instead, SKs provide what they assume NKRs need, rather than asking what they actually need. Moreover, church efforts in supporting NKRs have often come with strings attached, namely, to evangelize more NKRs to become Christians through Christianized NKRs.²² Seen from a pastoral care perspective, many SK churches working with NKRs may not take seriously enough the importance of learning about NKRs from their own point of view, and as a result provide them with inadequate care.

Location of the Researcher in Dealing with the Issues of NKRs in SK

Because the topic of this study is about NKRs who were born in NK but fled their country's oppression and eventually arrived in SK, readers may be curious about why I became interested in this topic and about the social and cultural location or perspective of the researcher in dealing with NKR issues. In order to explain why I am motivated to

²⁰ Kang-Nyeong Kim et al., 170.

²¹ Becker, 27.

²² Man Sik Lee, "The First Experience of Belongingness of North Korean Refugees in the Church," *Radio Free Asia*, May, 01, 2005, http://www.rfa.org/korean/in_focus/church-20050501.html (accessed July 20, 2009).

study the issues of NKRs and their adjustment in SK, I would like to introduce my personal story which placed me in a position to work on this topic.

Having been born and raised in SK, my education came from public schools throughout my childhood and adolescence, until 1996 when I entered college. As most other SKs, I participated in the educational process provided by the SK government. When I was in high school, I heard a great deal about demonstrations held by college students, and I wondered why they were against the government. In my view, the government was right and the students were wrong.

However, after entering college, I became engaged in a small study group. What I learned from the group was mostly conspiracy theories which were contrary to what I had learned in my public school education. Korean history was related from a new perspective that the U.S. was not the savior of SK during Korean War. Instead, the U.S. controlled the international relations between NK and SK for its own benefit and had caused the division between NK and SK. Also, I learned about many negative aspects of the SK government of that time. Most interesting was learning about the Juche ideology without being informed what it really was. In these discussions, I was informed that NK as a country had realized the equality of human beings and that every individual received free education, free medical services throughout their lifetimes, etc. In NK, it seemed every benefit and blessing that human beings could possibly realize already existed. The necessity for the re-unification of North and South Korea with submission to the NK government or to be led by the NK government was introduced as reasonable. The senior students stimulated the sense of justice of the young freshmen students who felt

somebody should protest the wrongdoings of the ruling party of the government to bring justice in SK society.

When I was still in my first year of college, many protests and demonstrations took place against the majority party of the SK government. When I naively participated in a demonstration in 1996, I did participate in Kwangwhamun Plaza, which is the prime area with major government buildings, where fifteen thousand college students gathered to protest. I was surprised by the number and the violence that the students carried out against the large number of policemen who were almost the same age as the students. Groups of police chased the students, while some students physically attacked the policemen with cudgels while others ran away. The next day, when I heard the news about what I participated in, I sensed that college students including me were being used by another political party that desired to defeat the ruling party of that time. That brought me to the realization or rationalization that I wanted to be away from cruelty. I discontinued my relationship with the group that I had participated in and I was no longer involved in demonstrations. Meanwhile, the demonstrations became much more violent and frequent, and hundreds of young policemen and students were severely injured. One college student even died from injuries received while protesting.

The following year, in 1997, the Korean financial crisis which involved the International Monetary Fund panicked citizens of SK. The ruling party was blamed. When the time came to elect a new president, the election took place and a president was elected from the party supported by college students. The new president Kim Dae-Jung changed the policy toward NK to be generous and peaceful, and he presented himself as being close to the leader of the NK government. The new Sunshine Policy toward NK

was intended to promote peace between NK and SK. The present and future relationships between NK and SK seemed very hopeful at that time. NK acknowledged it had been going through some difficulty with its food distribution system for some years due to natural disasters from flood and drought. The Kim administration provided food and financial support in the form of humanitarian aid. Meanwhile, SK citizens were invited to sell their gold to help the country overcome its economic crisis. The Kim administration seemed to work very hard to overcome the difficulty. As a result, SK was almost free from the IMF crisis when I was ready to graduate from college.

In 2000, after graduation, I began my studying for graduate study in the U.S. About the time that I arrived in the U.S., President Kim received the Nobel Peace Prize in recognition of his contribution to peace between NK and SK. He was the first Korean to win the Nobel Prize. A few weeks later, when the matriculation ceremony took place at my new school, at the same ceremony the wife of President Kim was recognized for her promotion of the rights of children and women, for which she was awarded an honorary doctoral degree. As a Korean woman I was very proud of being in the same ceremony with her.

In 2004, I learned about a rally in Washington D.C. in support of the North Korean Human Rights act. Since it was about an issue related to the Korean peninsula, out of curiosity and a desire to learn about human rights issues in Korea, I decided to participate. During that event I was shocked to realize my naiveté and ignorance of happenings in NK. NKs experienced the terrible realities of human rights' deprivation, including starvation as the result of the food crisis. More surprisingly, the time mentioned that related to the period of their experience of suffering was the time I was in college

fantasizing about the blessings in NK. While many SK college students tried hard to idealize the life of NK and wanted the SK government to be like NK, incalculable numbers of people of NK were dying from starvation and diseases and torture in concentration camps. Another fact that impacted me was that even though human rights' deprivation seemed to be a huge issue in Korea, SKs or the SK government seemed not very much interested in the problem and nothing or very little was being done to solve the problem. The Sunshine Policy of SK government that I thought was hopeful did not show its sunshine to the suffering people of NK. Moreover, I was surprised that most people who were trying to solve the problems of NK were U.S. citizens and Korean-Americans. This was when I began to wonder about the deeper reason why I had been brought to these particular times and spaces, first to witness SK students' protest against the SK government and then to observe the SK citizens' protests against the NK government for human rights violations.

Because my background from SK informs me of the characteristics of SKs, the culture of SK and negative attitudes held by SKs in regard to NKRs, I sense my vocation as a practical theologian and as a pastoral care giver to help NKRs to have a better experience in SK and to help SKs to expand their realm of understanding on the issues related to NKRs. As a practical theologian who is aware of the importance of listening to the voices of the marginalized and the oppressed as a first step of setting the groundwork for pastoral care, I have chosen to work on this issue as my own process of atonement. As a person who once did not hear the voice of the suffering people in NK, and as one who is confident in the culture of SK and the characteristics of SKs, I perceive my working on this issue to be a process of atonement for the sin that I unknowingly committed.

Justification for Studying the Phenomenon

When NKR arrive in SK and attempt to adjust, the SK government supports them with financial aid by providing them with places to live and settlement funds. However, because NKRs are not provided with sufficient mental or social support, which they need as much as they need financial help, most of them experience great difficulty in adjusting to SK society.²³ Moreover, because most SK citizens have a negative perception of NKs, many SKs present NKs with an attitude that is exclusively negative.²⁴ NKRs are also lacking information about the SK culture, democratic social system and SK society in general; thus they have unrealistic expectations about their lives in SK. Their ideals and reality do not often meet and their frustrations become a source of conflicts on an individual level as well as on a relational level with SKs.²⁵ In Lee and Kim's study, NKRs' feelings of being alienated from SK society was investigated. This study presents NKRs negative experiences of feeling excluded from their work setting, the social system of SK, and in relationships.²⁶ Their investigation indicates that while NKRs perceive their own characteristics positively, such as passionate, pure and diligent, SKs perceived NKRs' characteristics negatively, such as rebellious, critical, and ungrateful.²⁷ With SKs' negative perception on NKRs, NKRs would not be able to experience being protected in

²³ Jae Chang Lee and Young Man Kim, "The Influence of North Korean Defectors' Psychological Characteristics on Their Alienation," *Hankuk Simlihak Hoeji* 11, no.3 (2005): 42.

²⁴ Ibid., 43.

²⁵ Ibid., 42.

²⁶ Ibid., 55.

²⁷ Ibid., 60.

a safe space in which they openly and frankly reveal themselves and would be understood as they are.

Many studies have been conducted relative to the issues of NKR in SK. Most of those studies generalized the negative aspects of NKRs in regard to their adjustment into SK society because they were based on the faulty negative information created by SK researchers and scholars. Almost none of the studies tried to learn the difficult experiences of NKRs from the perspective of NKRs. Even when psychological support or necessity of therapeutic aspects of NKRs was acknowledged to be an issue to be dealt with, the rationale was to prevent SKs from being harmed by NKRs who had lived in an oppressive social system for an extended period of time which had understandably distorted their nature to be negative, aggressive and are likely to produce conflicts.²⁸ In this context of SK where many people who represent themselves as NK specialists and know NK and NKRs very well, it is very easy for ordinary SK citizen to simply trust what they hear from those specialists and to justify their failure to offer enough help to NKRs. For NKRs in such an SK environment in which they are not respected as having the same dignity and deserving the same rights as SKs, their adjustment would be far from easy. Thus, listening to the stories of NKRs and learning their perspectives about their own lives and experiences in their own voices would be a positive step toward stopping the undeserved negative perceptions of them.

²⁸ Yong Kwan Cho, "Subject of Education for Unified Korea Through the Eye of South Korea Society Adaption of the Defectors from North Korea," *Yunri Yongu* 58 (2004): 235.

Phenomenon Discussed within Specific Context

In order to help NKR living in SK to receive appropriate help and to help them experience the presence of God through churches in SK, then, foremost, it is significant that they know they are understood from their point of view. From my perspective, thus far, the literature and studies on NKRs are deficient in that they fail to know NKRs as they are. Instead, they have tried to observe NKRs through the lenses of the negative prejudices against them. They have tried to force/shape outcomes they want to see, whether or not they do this intentionally. However, I perceive that NKRs have their own identity and unique backgrounds which form their distinctive perspectives and worldview. Especially, as NKRs have experienced NK, China and some other countries with possibly traumatic experiences before coming to SK, their understanding of human beings and their perspective on the world can be very different from what SK would imagine. Thus, by conducting a qualitative ethnographic study, I am trying to understand the experiences of NKRs who moved through various geopolitical locations from NK and China to SK whose experiences should not be devalued or considered unimportant.

The experiences of NKRs were explored through a specific NKR group in SK. This group belonged to Saeteo church located in Seoul. One of the distinguishing characteristics of this church is that most members including the senior pastors are NKRs. While a few members are SKs who perform administrative help, mainly NKRs serve as leaders of the church with profound understanding of NKRs with the desire of the betterment of NKRs in SK. The reason why this feature distinguishes Saeteo church from other SK churches that have a department for NKRs is that from my experience of

conversations with several leaders in SK churches with NKR groups, the other SK leaderships often look at NKRs characteristics as inferior to SKs, while NKR leaders treat other NKRs with the sense of equality and dignity. In other words, rather than considering the NKR group as a partner with equal rights and equivalent dignity to make them to be better Christian individuals or communities, many SK leaders consider the NKR group as a target of their charity and their Christian practice to help the needy, resulting in a continuing negative perception of the NKR population, spoiling them by giving money for their church attendance, and complaining that they look at the church as a money giver. Since Saeteo church is an independent NKR church and does not attract NKRs by offering them money attendance, it is one of only places to learn about the genuine experiences of NKRs on their own terms without having to feel bad about making negative comments about what SKs and SK churches do in the matter of NKRs.

While exploring the experiences of NKRs through Saeteo church, I as a researcher would not be able to access the life experiences of NKRs outside this particular church nor can I make specific comparisons between the experiences of NKRs of this church and NKRs outside this church from the results of this study. However, since I opened my study to be inclusive of the entire membership of the church, and it included conducting written surveys and trying to be an observant participant along with all attending members of Saeteo church, this study will be able to provide important information on the experiences of all NKRs by extrapolating from the perspectives of NKRs in this church.

Assumptions, Biases and Perceptions Related to the Inquiries into the Phenomenon

Since my interest in the issues related to NKR began with the issues relevant to human rights' deprivation, and since the human rights' issue was being openly discussed, my study of the situation of NKRs began with an exploration of their experiences especially related to their exposure to the traumatic conditions within concentration camps. I read numerous accounts of eyewitnesses in regard to those experiences. My assumptions about NKRs arose from learning their experiences based on previous studies of deprivation of human rights of NKs from concentration camps, and their negative experiences in China and en route to SK. Since they went through traumas in NK and while striving in China, after coming to SK, it was reasonable to assume they might be experiencing Post-Traumatic Stress Disorder and depression and, as a result, their adjustment to SK society would be a serious challenge for them. In fact, many quantitative studies have been done in SK about NKRs to present the mental health issues.²⁹

However, most studies, while focusing on developing better scales to measure PTSD and to predict the causes of depression of NKRs, did not present extensive exploration of the social-political nature of reality that could have intensified the problems of NKRs, specifically related to their multiple negative experiences. Moreover, studies of NKRs in the area of theology in SK focused primarily on the mission of conversion of NKRs into SK Christians. With the complaints that most NKRs resist being

²⁹ Sun Young Han, Yeo Sang Yoon, and Hyun Ah Kim, "Validation and Development of a Post-Traumatic Stress Symptoms Scale for Dislocated North Koreans in South Korea," *Hankuk Simlihak Hoeji Sangdam Mit Chiryo* 19, no.3 (2007): 693-718, On page 706, they present their research result which shows 76.81% of NKRs' experience PTSD. Their result is similar to other survey results about presenting symptoms of PTSD for NKRs.

converted to Christianity, effective Bible study proposals which would more easily convert them to Christianity were presented. Here again, I sense that many SKs were trying to change or help NKR from their own SK perspective, not by trying to understand from the NKRs' own perspective. Thus, I envisioned my vocation as a pastoral care giver would be to hear the voices of NKRs from their side for the purpose of initiating more helpful pastoral care.

I assume that for the better adjustment of NKRs to SK society, NKRs are in need of help for overcoming their trauma, dealing with their depression, and learning SK culture and SK characteristics. In order to help NKRs, the most necessary care for SK churches is to focus on understanding NKRs as they are. This will lead SK church leaders to help them with the resources that the refugees need, which may be of practical help to NKRs before burdening them with the message to convert to SK Christianity.

Qualitative Research Method Chosen with Justification of Its Potential

This study, as a qualitative research, is geared toward exploring the experiences and meanings of what NKR individuals or communities go through. Qualitative study is often a tool of choice for practical theologians who seek to understand diverse human experiences.³⁰ Out of various methodologies available for conducting a qualitative study, this study took an ethnographic approach in collecting and analyzing empirical data. An ethnographic approach has been used in pastoral practice for effectively designing

³⁰ Sharan B. Merriam and Associates, *Qualitative Research in Practice: Examples for Discussion and Analysis* (San Francisco: Jossey-Bass, 2002), 3, ; John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research*, (London, SCM Press, 2006). 3.

responsive and culturally appropriate care in faith communities.³¹ To learn about the culture of the research partners in Saeteo church, several methods have been utilized in order to compile demographic information. First, a written survey was chosen as the most appropriate method. Not for the purpose of generalizing any aspects of NKR in Saeteo church, but in order to obtain background information about the research partners and to develop a sense about them in Saeteo church, a written survey requesting research partners' brief demographic information was administered. Second, clinical instruments were applied to understand the NKR research partners' mental health related to depression, Post-Traumatic Stress Disorder and social adjustment to SK society. I included clinical instruments in the written survey for the purpose of learning how many or how much research partners are having difficulty from past traumas, depression and social adjustment. Since various quantitative research results were available on these issues, I wanted to have comparison understanding if the research partners experienced fewer mental health issues in comparison with the general NKR population outside the church. Third, personal interviews were conducted to provide an in-depth understanding of experiences of NKRs from NK and China to SK. In order to reach the data saturation point, a minimum of twenty research partners were originally planned to be recruited for interviews.³²

³¹ Mary Clark Moschella, *Ethnography: as a Pastoral Practice* (Cleveland, Ohio: The Pilgrim Press, 2008), 4.

³² Sharan B. Merriam and Associates, 26.

Relevance to Discipline

It is important to approach the issues of NKR with the sense of wholistic care. In other words, the care of NKR should not limit itself to issues of their difficulties in relation to their mental illnesses, such as PTSD or depression. Their issues need to be cared for with an extended awareness about the social location of NKR and the social system that limits the experiences of NKR in SK society. Moreover, the experiences of NKR are occurring not only in SK, but also in international relations as these refugees migrate from NK, China and some other countries to SK. NKR's issues can be viewed at the regional and international geopolitical issues.³³ NKR are those who preserve rich experiences in geopolitical dynamics from NK and China and they are still being influenced by the geopolitics of SK.

In SK, NKR belong to a marginalized group and unfortunately, the majority of SKs, including SK Christians, are not trying to hear them. From a geopolitical perspective, even though the issues of NKR are important from an international and political perspective, for a variety of reasons, the policies regarding NKR too often do not consider the perspective of NKR. That is, many NKR voices are excluded or ignored when issues related to NKR are being discussed and decided. Qualitative studies as conducted by practical theologian utilize the practice of hearing the voices of the marginalized or oppressed people who are trapped in social systems that work unjustly to those particular groups. Even though practical theology was traditionally developed in the setting of a Christian community to study religious experiences of individuals and communities, inside and outside the church, because the purpose of practical theology is

³³ Young Min Park, "The Issue of the Defection of North Korean People in an aspect of Nationally Inherent Human Security," *Dongbukah Yonguso* 23, no.1 (2008): 30.

to discern the activities of God and the requirements for effective ministry, by hearing voices of the oppressed or marginalized, practical theology can become even more fruitful.³⁴ For the purpose of discerning God's activities, practical theology examines varieties of human experiences in the context of communities. Where the focus is partially on pastoral care, practical theological methods seek to translate such experiences into theological perspectives on the caring activity of God and human communities.³⁵ In exploring such activities, practical theology appropriates action research with its unique characteristics of being empirically participatory, descriptive and critically constructive in its analysis and practice.³⁶ By analyzing and reinterpreting the activity of God through developing deeper understandings of individuals and communities by means of empirical research, individuals who are marginalized or oppressed can be empowered with a profound hope grounded in the providence of God.³⁷ In this regard, the ethnographic study in this dissertation shares elements that are commonly found in qualitative action research.

One important aspect of practical theology that considers socio-political and cultural context as significant is its reflection on human experiences theologically from the perspective of the Christian practitioner. The action research is a way to increase the experiences of sustaining and improving connectivity among human beings and between

³⁴ Gerben Heitink, *Practical Theology: History, Theory, Action Domains: Manual for Practical Theology*, translated by Reinder Bruinsma (Grand Rapids, MI: Wm. B. Eerdmans, 1999), 7.

³⁵ Emmanuel Y. Lartey, *Pastoral Theology in an Intercultural World* (Cleveland, Ohio: The Pilgrim Press), 18.

³⁶ Joanna Z. Ray, *Practical Theology: In Search of a 'Disabled' God* (LuLu Enterprises, UK Ltd, 2007), 81.

³⁷ Douglas R. McGaughey, *Religion Before Dogma: Groundwork in Practical Theology* (New York: T & T Clark, 2006), 13.

human beings and God.³⁸ By performing action research, which is a method of practical theology, NKR's can have an improved experience of connectivity within their own community and among other NKR's and SK's who are located outside the community as well as in their relationship with God. With the awareness that NKR's are situated in a specific social and political location in SK, theological reflection on their suffering and healing experiences would provide the opportunity to transcend preconceptions and standards of individuals that prevent them from perceiving other perspectives and possible contexts outside their own experiences. Also, while learning of the diverse experiences and contexts of other people, individuals can grow into better members of society with an expanded view of their function as comforters and supporters of individuals with different experiences and views. As a practical theologian (with these concepts, and with the awareness of socio-political nature of reality of NKR's, by performing qualitative study) my goal has been to learn from NKR's about their experiences in NK, China and SK shaped by geopolitical reality. Also, in this study, I have explored how NKR's do theology and theological reflection and how they influence or are influenced by geopolitics in their location within SK. In this dissertation, I will adopt the position of liberation theology in understanding and interpreting NKR's experience.

³⁸ Swinton and Mowat, 254-256.

Chapter Outline

Chapter I introduces the problems that NKR's confront in the past and present. In NK, China and in SK, NKR's experienced difficulties and sufferings throughout their lives. However, since they are treated as marginalized members of society, their presence is often ignored and their opinions are suppressed. Having awareness of myself as the researcher from a specific cultural and political background as introduced, how I would attempt to hear the voice of NKR's and how I would make their voices to be heard by many other people with prejudice against NKR's are presented with a perspective of pastoral care and practical theology.

With the recognition that the situated NKR's in certain groups in SK would provide certain or communal view on NKR's and their experiences, a group of NKR was selected for a qualitative study. In Chapter II, the purpose of doing qualitative research and how I selected and gained access to an NKR group in SK are introduced. With this information and with the human subject consideration that I took seriously for my research, I present the manner in which I conducted the written survey with clinical instruments and personal interviews. Based on the result of the written survey, the demographic information of the selected NKR group is described.

After the interviews were conducted with twenty-two people in the NKR group, the interviews were transcribed and coded. Based on this result of the interviews, the experiences of NKR's in NK, China and SK are presented in Chapter III with the unfiltered voices of NKR's. Diverse experiences of NKR's especially in relation to their exposure to the situation of disasters and traumas are described with their own perception about their contexts and perspective.

With the acknowledgement of the experiences of difficulties of NKR from NK to SK, for many people, it may be natural to be curious how such unbelievable situations of life can possibly exist on earth. In order to understand how political dynamics shape the ground on which people are placed to go through their lives, it is imperative we begin to know some background history of Korea that will provide a sense of why the presenting problems continue. Thus, in Chapter IV, the history of Korea with the perspective of international relations and geopolitics are explored.

In Chapter V, with the awareness that NKRs are located in SK with the embedded meanings of geopolitics, an applicable pastoral care program is suggested from the perspective of logotherapy. For NKRs as individuals in small communities in which they engage with other NKRs with similar difficulties, an approach has been suggested for dealing with the presenting symptoms of mental illnesses. Many NKRs experience Post-traumatic Stress Disorder (PTSD), depression and difficulty in social adjustment and these suggestions are presented as the formation of therapeutic groups.

While Chapter V provides an approach of pastoral care at the individual and regional level, Chapter VI presents a way to perceive NKR issues at the social level. NKRs' experiences are presented from the perspective of practical theology in relation to geopolitics. With the presentation of geopolitical issues of NKRs reflected from a hermeneutical and theological perspective for reconstruction to understand the situation of NKRs with more comprehension, an increase in the awareness of SKs about their own situations—which are also a product of geopolitics—is requested. Also, several suggestions for making SK society a better place for marginalized NKRs are presented.

Chapter VII, as the conclusion of this study, summarizes and reviews the experiences of NKR in the geopolitical space of NK, China and SK. With the recognition of the limitation of this study, several recommendations for ongoing research are proposed with hope. The hope includes that the marginalized people like NKRs will achieve greater awareness of their potentials in their location, and general SKs also become aware that their current perspective on others are the product of geopolitics which has been shaped by various factors in regional and international relations. With the awareness of their social location of NKRs and SKs, they may become agents who change the view of themselves, their communities and society.

CHAPTER II

The Method of Inquiry

Aim

By living in or passing through the various geopolitical spaces from NK and China to SK, most NKRers have undergone what regular citizens of a democratic society may never experience throughout their whole lifetime. For example, NKRers were educated from birth to worship Kim Il-Sung and Kim Jong-Il as their parents who cared for all NKs with love and mercy. The number one goal for most NKs was to be completely loyal to the country in order to repay the kindness and care of Kim Il-Sung and Kim Jong-Il. However, for many NKRers, what they experienced in NK, such as sufferings from starvation, imprisonment, loss of meaning of life, was different from the ideals they had been promised. In reality, Kim Il-Sung and Kim Jong-Il did not make much effort to feed them. Numberless NK people escaped from NK for the purpose of a better life of no suffering, and about twenty thousand NKs have successfully arrived in SK, at considerable risk to their own lives.³⁹

After their arrival in SK, NKRers testified about their dehumanized and victimized experiences in NK, such as starvation, their experiences of deprivation of human rights

³⁹ Young Su Lee, “남한땅 밝은 탈북자 2 만명 돌파: 함경도 출신 (77%) 여성 (68%) 20,30 대 (60%) 많아 [Over twenty thousand arrived North Korean Refugees in South Korea: mostly from Hamkyung province (77%), female (68%), twenties and thirties (60%)],” *Chosun Ilbo Newspaper*, November 16, 2010.
http://news.chosun.com/site/data/html_dir/2010/11/16/2010111600051.html (accessed December 20, 2010).

and constant threats to their own lives and their family members' lives and many other terrible experiences.⁴⁰ Even after escaping NK, they existed under the threat of repatriation to NK for many political reasons in various geographical locations of China and other countries. Even after arriving in SK, for most NKR, life remained very insecure. As a result of their former traumatic and disastrous experiences while many refugees experience great difficulty with mental illness and while trying to overcome past traumas, they also confront new challenges of adjustment without anyone trying to understand their mental status and the difficulty of the challenges they face in adjusting to a whole new environment.⁴¹

Through qualitative study on the experiences of NKRs, I would like to learn NKR individuals' diverse experiences in NK, China and SK. Even though it may seem that the major focus should be to understand their current situations and the illnesses, from my perspective, to learn the whole life history of the individuals is the first step toward understanding the experience from the individual's perspective. To that end, I would like to hear their stories beginning from NK, China and to SK. As I hear and see things from their perspective, effective ways to help them constructively will emerge.

Gaining Access

In order to do a qualitative study for a specific group of NKRs, I searched for SK churches that have programs for NKRs and also looked up NKR churches. In Saeteo church where I decided to do my qualitative study the senior pastor is an NKR himself

⁴⁰ Woo Taek Jeon et al., *Experiment for: Unification: A 7 Years' Record of North Korean Defectors in South Korea* (Seoul: Hanul Books, 2010), 228.

⁴¹ Ibid., 229.

who founded the church specifically for NKR. Out of five NKR churches that I found with NKR pastors, this church has the reputation of being the most well organized and most effectively managed. I called the senior pastor of Saeteo church to explain about my research project and received his positive response to my plans. I emailed him in order to confirm his approval of my research in his church and also received his confirmation via email.

Setting

Saeteo Methodist church is located in Sinjeong-dong, Yangchun-gu in Seoul, South Korea. Yangchun-gu is where about three thousand NKRs live. That number was one third of the NKR population in SK as of 2008.⁴² This area is near Mok-dong, having the reputation of being one of the richest areas in Seoul. As in other residential areas of Seoul, it has many apartment complexes that are surrounded by commercial buildings. Commercial buildings are mostly four to five floors, composed of grocery stores, restaurants, music institutes and various after-school programs, and churches. Almost every building includes a church. Saeteo church is one of many churches in the area; it is located on the fourth floor of a commercial building. However, it is the only church for NKRs in that area.

Regarding the history of the church, in November, 2004, Rev. Kang began his ministry because he had a passion for healing the broken hearts of NKRs. Rev. Kang is

⁴² Jong Chul Lee, “지역 탈북자들에게 관심과 지원 있어야[Necessity of Care and Support for Local North Korean Refugees],” *GYNews*, April 15, 2008. http://www.gynews.net/bbs/bbs.asp?exe=view&group_name=104§ion=7&category=0&idx_num=7588&page=9&search_category=&search_word=&order_c=bd_idx_num&order_da=desc (accessed December 20, 2010). The population of SK citizens in Yangchun area is about five hundred thousand while NKRs are three thousand.

the first NKR pastor in SK history and he received all his formal education from college to seminary studies at Methodist Theological University in Seoul Korea.⁴³ While about five NKR churches have been established by NKR pastors, Saeteo church is the first church founded by a NKR senior pastor with the support of NKRs.⁴⁴ This church is considered the most independent and reliable church among churches for NKRs in SK. Saeteo church is associated with Pyongyang Art Center, Unity Preparations North Korean Defectors Association, and The Coalition for NK Women's Rights which are organized to assist the adjustment of NKRs to SK society.

Along with the NKR senior pastor, leadership includes some SKs, including a SK assistant pastor, an administrator and a lay elder. Other than these, NKRs take responsibility for the leadership of the church with a NKR pastoral assistant and a NKR director for Sunday school. Also, other NKR congregation members, who helped in the establishment of the church by donating their settlement funds from the SK government, support the church in prayer and with their participation. Most congregants of Saeteo church are NKRs who have joined this specific church after failed attempts to adjust to other SK churches.⁴⁵

Official worship times includes early morning service at five a.m. every day, evening worship at seven p.m. on Wednesday, one prayer meeting at nine p.m. on Friday, and main worship on Sunday at eleven a.m. and praise worship at one thirty p.m. on

⁴³ Min Woo Jo, “양천구에 탈북자 교회 설립된다 [Establishment of North Korean Refugee Church in Yangchun-gu],” *Christian Times*, November 29, 2004. <http://www.kmctimes.com/news/articleView.html?idxno=14423> (accessed February 28, 2011).

⁴⁴ Hyuk Rul Kwon. “Ordination of Rev. Chulho Kang, the North Korean Refugee.” *CBS TV*, April 24, 2009, <http://www.cbs.co.kr/chnocut/show.asp?idx=1130156> (accessed June 11, 2009).

⁴⁵ “Make Us New: Experiencing God through the Witness of the Grace,” Dong Jin Lim and Eun Ah Ko Interviewing, prod. Dong Ju Shin and Suk Hyun Shin, *CBS Korea*, April 29, 2009.

Sunday. Children's Sunday school takes place in the meeting room next to the sanctuary at the same time as the Sunday main worship. About fifty to sixty people gather for the main worship service on Sunday. About fifty are NKRers along with several SK visitors. Other than visitors, regular SK members include pastors' wives and the elder.

Other than these service times, Saeteo church is mostly open and provides various daytime activities during weekdays. They include some afterschool programs for children, recreational education programs for elderly people, English class for adolescents and practice for the art performance team.

General Procedures

On April 27, 2010, I visited Saeteo church for the first time. When I went to the church, the senior pastor welcomed me and introduced the staff and told me about the church. I was introduced by the senior pastor on the first Sunday of my visitation. In his introduction, he invited church members to volunteer for participation in my project. The church members were very cooperative with my learning process. While visiting the church as often and long as I could, I intended to build rapport and a sense of trust between the members of the congregation and myself. In order to learn as much as I could in relation to the experiences of NKRers, I visited Saeteo church almost every day and had lunch and snacks with NKRers and SK workers at Saeteo church, which is a common practice of hospitality in Korean culture.

Attendance for Sunday worship was fifty on average. I talked about the written survey and its contents with the pastor. He was concerned about giving out a written survey which contains some sensitive reminders of difficult experiences from NK and

China. Thus, in conversation, it was decided to distribute the written survey only to the adults who wanted to do it. Right after Sunday worship, I asked the members to participate in the written survey. Excluding minors under eighteen years of age, all forty-eight adult NKR worshippers on that day agreed to do the written survey in the second week of May. Even though it was time for lunch and fellowship, most of them made it a priority to finish the written survey.

The survey was used to collect the research partners' background information with three clinical instruments (see Appendix I). The survey includes anonymous questions on gender, age group, motivation for leaving NK, duration of journey to SK from NK, how many years they have attended the church, how they evaluate their satisfaction levels related to health and relationship with SKs, etc. Clinical instruments attached to the written survey were aimed at learning what percentage of church members would experience difficulties with social adjustment, PTSD, and depression and to learn how severe their difficulties are. As the clinical instruments were attached to the demographic survey, these were administered also anonymously.

During the eight-week field research which ended on June 25, 2010, I interviewed twenty-two NKRs of Saeteo church. Once the interviewee agreed to be interviewed, the date and time for the interview was discussed and decided. Most interviews took place in an office of Saeteo church, except five for which the researcher was invited into their homes. Because the church members recognized that the reason for my presence at the church was to learn their experiences, five of the interviewees wanted me to see their living environment in SK and generously invited me to their homes for the interviews. Before the each interview, I reviewed the informed consent with the research partners and

they indicated their informed consent with their signatures. For the interviews, the open ended interview questions, which were reviewed with the chair of my dissertation committee, were introduced and utilized.

Even though I had prepared interview questions, once the audio recording began, most NKR's just started to talk about their life experiences according to their time line from NK, China and SK. Interview questions were used in case I perceived the interviewees did not cover the content of the interview questions. The topics of the open-ended interview questions were: 1) their experiences in NK; 2) their experiences in China and/or other countries before entering SK; and 3) their experiences in SK and their experiences related to the church.

Upon completion of each interview, the audio-recorded interviews were transcribed, and coded using the analysis software, NVivo 8.⁴⁶ In order to safeguard the privacy of interviewees, any identifying information (such as the regional names of the area where they are from and the public or specific titles that they used in NK) was left out or altered. Also, pseudonyms were used for all interviewees. After coding all interviews myself, after coming back to the U.S., several times over a period of almost two months, I reviewed my coding with Dr. K. Samuel Lee, the chair of my dissertation committee. As a result, I went through re-coding process; the inductive codes produced from the data were reduced to themes and categories (see Appendix IX).

⁴⁶ NVivo Qualitative Data Analysis Software; QSR International Pty Ltd. Version 8, 2008.

Human Subject Considerations

For each interview, I reviewed the content of the informed consent that included the confidentiality agreement and received the research partner's permission to record the interview. The informed consent was developed from "Sample Consent Form for Interviews Informed Consent" in Mary C. Moschella's book, Ethnography as a Pastoral Practice (see Appendix II).⁴⁷ The informed consent form includes introduction of me as a researcher and my contact information. In the form, the purpose of the research was introduced, presenting my hope to learn more about NKRs' experiences from NK, China and SK, their experience of the sufferings and healings and their coping methods, and their experiences of pastoral care in the church. The informed consent form indicated that individual participants are engaging with the interview voluntarily and have rights to refuse any question that they do not want to answer. Their rights to withdraw from the interview at any time were also included in the consent form and were also explained. It presented the general outline of interview with the recognition that the interview process may be helpful as they could use the interview time for reorganizing meanings of their past and present experiences. However, because the interview process also can be a trigger to remember their painful experiences in the past and as they may have negative feelings about their experiences, I asked the interviewees to inform me about their negative feelings should they surface during the interview. I explained that their participation in the interview could be a meaningful process which would hopefully benefit them in the present and in the future, as well as benefit the futures of refugees

⁴⁷ Mary Clark Moschella, *Ethnography as a Pastoral Practice: An Introduction* (Cleveland: The Pilgrim Press, 2008), 96-97.

who will be coming to SK. I assured them that their participation was genuinely appreciated.

Confidentiality was very sensitive issue for most NKR. If their presence in SK is revealed to the NK government, their remaining family members and relatives in NK would be persecuted and punished in concentration camps or by an even worse penalty. Thus, confidentiality was strictly protected in the data collection, data analysis, and data reporting processes. Regarding pseudonyms, some interview participants used other church members' names. To eliminate any possible risk, the pseudonyms used by the interviewees were omitted or disguised in report writing. All participants put their real signatures or pseudonymous signatures on the consent form. I gave a copy of the informed consent to the participants, and I kept a copy. The duration of the each interview was about two hours. Depending on the flow of the interviewees, a few interviews were done in an hour and a half while some other interviews went longer, up to three hours.

Research Partners

According to the demographic survey, of the fifty NKR worship attendees, after excluding two minor NKRs under the age of eighteen, a total of forty-eight NKRs voluntarily participated in the written survey. Prior to administering the survey, I explained the purpose of the study and received their signed informed consent to participate as research participants (RPs). All instruments and survey questions were provided in Korean. For the statistical presentation for the written survey, the Statistical Package for Social Science 17 (SPSS 17) data analysis system was used. I coded the raw

data into numeric representation and worked with a specialist in quantitative data analysis. For the demographic survey, nominal variables and continuous variables were distinguished and they were compared with correlational method. After demographic data, depression scale, PTSD scale, and social adjustment scale were separately analyzed, by utilizing the Pearson correlation and analysis of variance (Anova model), the data results was investigated to find any significance in correlations (see Appendix IV).

Out of forty-eight RPs, thirty-eight were females (79.2%) and ten were males (20.8%), closely approximating the female-male ratio of all NKR in SK, respectively 76% and 24%.⁴⁸ Among forty-eight RPs, twelve (25.1%) were between eighteen and thirty, twenty-three (47.9%) were in their thirties and forties, and thirteen (27.1%) were over fifty years old. Twenty RPs (41.7%) indicated that they left NK for freedom, thirteen RPs (27.1%) left NK because of dissatisfaction with the NK system, nine RPs (18.8%) left for a better life, and two RPs (4.2%) left NK to find food. (See Appendix IV)

Related to the duration of their journey to SK from NK, for twenty-two RPs (45.8%), it took more than five years. For eleven people (22.9%), it took less than one year while seven people (14.6%) traveled between one and two years and other eight people (16.7%) wandered in China and possibly some other countries between two to five years. Concerning the status of governmental support for the settlement, sixteen RPs (33.3%) responded that they are receiving the funds, implying it has been less than five years since they arrived in SK. The other thirty-two RPs (66.7%) are not receiving funds, indicating that it has been living in SK more than five years, or that they have stable jobs if their duration in SK is less than five years.

⁴⁸ Joo Shin Jung, *탈북자 문제의 인식* [*Recognition of the Issues on North Korean Refugees*] (Seoul: Korean Studies Information, 2007), 106.

Regarding membership status with Saeteo church, thirty-nine RPs (80%) responded that they are registered members of the church. Nine RPs (18.8%) indicated themselves as visitors or attendees. For the question when RPs became Christians, twenty-eight RPs (58.3%) responded that they became Christians in China, and twenty RPs (41.7%) responded that they became Christians after coming to SK. One RP indicated being a Christian in NK.

For the questions about the degree of difficulty in adjusting to SK, seven areas related to satisfaction in SK life including: health, loneliness, homesickness, cultural difficulty, attitude of SK people and economic difficulty. For the satisfaction level, forty-five RPs (93.8%) indicated they were satisfied. For the health issues, thirty-four RPs (70.8%) responded their health is satisfactory with minor problems or with no problems while fourteen RPs (29.2%) answered they have some health issues. In terms of loneliness, thirty-five RPs (72.9%) indicated that they are in difficulty with the feeling of loneliness, while thirteen RPs (27.1%) responded they have no problem with loneliness. Related to being homesick for NK, thirty-nine RPs (81.3%) responded that they have a very difficult time with it, while nine RPs (28.8%) were not much bothered with the feeling of homesickness.

For the feeling of isolation in the process of cultural adaptation in SK, thirty-two RPs (66.7%) answered that it is challenging while sixteen RPs (33.4%) responded it is not a problem for them. In terms of SKs' attitude toward NKRs, twenty-seven RPs (56.3%) responded they have difficult feelings, while twenty-one RPs (43.8%) identified that they are not having any problem with SKs' attitude. Regarding financial difficulty,

seventeen RPs (35.4%) replied that they are having severe difficulty with that, while rest of them indicated they are in no financial difficulty.

Related to Christian faith, twenty RPs (41.7%) have had the Christian faith less than a year while thirteen RPs (27.1%) have had the Christian faith more than five years. The other fifteen RPs (31.2%) have been Christian for one to three years. No one indicated being Christian for three to five years. Fourteen RPs (29.2%) indicated that they attend this RP church as their first church in SK, while the rest of them (70.8%) replied they tried several other SK churches before coming to this church.

In order to know how difficult their experience with social adjustment, the Korean version of Social Avoidance and Distress Scale (K-SAD) was utilized. This scale originated as a way to measure physical, behavioral and cognitive symptoms of individuals' social avoidance and distress level with survey questions that asked for true or false responses. However, in the Korean version, the way to respond to the questionnaire was changed to the Likert scale, ranging from 1 to 5, with the purpose of susceptible or suggestive indication of distress differences among participants.⁴⁹ The reliability of the instrument that Lee and Choi tested ranged between .91 and .92.

Regarding scoring, for ordinary individuals, 28-60 points are considered as not presenting SAD symptoms, 61-76 are presenting mild symptoms, and 77-92 points are having mild to severe symptoms of SAD and more than 93 points are considered as presenting severe symptom of SAD. In terms of social adjustment, while fifteen participants (33.3%) presented having no symptoms and mild difficulty, twenty-four RPs

⁴⁹ Jungyoon Lee and Chunghoon Choi, "A Study of the Reliability and the Validity of the Korean Version of Social Phobia Scales (K-SAD, K-FNE)," *Korean Journal of Clinical Psychology* 16, no.2. (1997): 251-264.

(53.3%) indicated as having mild to severe difficulties, and six RPs (13.3%) were presented as having severe difficulty with social adjustment (See Appendix VI).

Post-Traumatic Stress Symptoms Scale for North Korean Refugee (PTSSS) was developed to measure the symptoms of PTSD specifically for the population of NKR living in SK with the purpose of overcoming the limitation of generally used PTSD scales in SK.⁵⁰ Yoon, Kim and Han tested the reliability of PTSSS with a high internal consistency (Cronbach $\alpha = .93$). PTSSS is composed of a total of forty-one questions which include sixteen questions that distinguish the time and places of the experience of traumas, twenty-three questions that indicate the symptoms of trauma and two questions that deal with the duration of the symptoms of PTSD. Depending on the frequency and severity, each question is scored from 0 to 4 points, higher points for higher frequency and severity. Thirty-four (70.8%) are showing symptoms of PTSD. In duration of PTSD, seventeen RPs (36.4%) responded that their duration of symptom lasted more than three years after they went through the most traumatic incidents. The most traumatic incidents that RPs indicated were the experiences of disasters and accidents caused either by nature or humans (29.2%), the experiences of physical disease and torture (27.1%), and the experiences of imprisonment in concentration camp and threats against their lives (25%) (See Appendix VIII).

The purpose of the Korean Version of Depression Scale (KCES-D) is to explore the severity of symptoms of depression. Based on the original CES-D,⁵¹ Chon and Rhee

⁵⁰ Sun Young Han, Yeo Sang Yoon, and Hyun Ah Kim, "Validation and Development of a Post-Traumatic Stress Symptoms Scale for Dislocated North Koreans in South Korea," *The Korean Journal of Counseling and Psychotherapy* 19, no.3. (2007): 693-718.

⁵¹ Lenore Radloff, "The CES-D Scale: A Self Report Depression Scale for Research in the General Population," *Applied Psychological Measurement* 1 (1977): 385-401.

moderated the original version with the consideration of cultural sensitivity of Korea.⁵² This measure includes twenty in which the moderated questions tested its validity and reliability for the Korean population. Each question is rated on a 4-point Likert scale from 0 to 3. For the scoring, each question is rated except the items 4, 8, 12, and 16 which are not relevant questions for depressive symptoms. According to the score, the severity of depression can be divided into three groups. The total score indicates the following: 0 to 14 points are considered as not experiencing symptoms of depression, 15-21 points are considered as mild to moderate depression, and over 21 points is considered to be possible major depression. From these results, eight participants (16%) presented no symptoms of depression while seven (14.6%) presented mild to moderate depression and thirty-three (68.85%) indicated possible major depression (See Appendix VI).

From the written survey, one interesting finding was that while the RPs identified themselves as relatively well adjusted in SK in comparison to most other NKRers outside the church, according to the statistical results, the results for the research partners were very similar to other NKRers in SK.⁵³ Another interesting finding was in regard to depression, experiences of stress in the process of adjusting to SK society, PTSD, feelings of isolation and loneliness in a new environment and homesickness – all of which indicated as significantly related to their experience of depression. While PTSD has significant relationship with depression, stresses that they experience in the process

⁵² Kyum-Koo Chon and Min-Kyu Rhee, "Preliminary Development of Korean Version of CES-D," *Korean Journal of Clinical Psychology* 11, no.1 (1992): 65-76.

⁵³ Sun Young Han, Yeo Sang Yoon, and Hyun Ah Kim, 706. They present their research result which shows 76.81% of NKRers' experience PTSD. Their result is represented as similar to other survey results about presenting symptoms of PTSD for NKRers.

of adjusting to a new culture may have a more significant relationship with their difficulty in social adjustment (See Appendix VII).

Strength and Limitations of This Study

One strength of this study is that the data collected in this study are from multiple sources and kinds. In addition to collecting data on NKRs from academic journals, books, and local news papers and reports, in order to have a better understanding of NKRs, I was able to gather various other kinds of data by conducting a written survey, collecting documents from NKR individuals and from discussions with them in relatively small group gatherings. As I participated in this local community of NKRs to observe and to interact with NKRs, by engaging with twenty-two individual NKR interviews, I gained historical and political accounts with personal descriptions of experiences. In this way, my study on NKRs is not strained on a theoretical level, but is more geared toward context-dependent lived experiences of NKRs.

Another strength of this study as qualitative research is that with personal engagement on individual and small community levels through interviews and observations, the issues and the problems of NKRs can be described in personal detail and “come alive” for the information recipients.⁵⁴ Rather than receiving generalized information through another person filtered through bias or judgment, hearing the information directly from the person who is struggling may help the audience feel closer to the individuals or groups in difficulty. Thus, this study can be characterized as context

⁵⁴ David R. Krathwohl, *Methods of Educational and Social Science Research: An Integrated Approach*, 2nd ed. (Long Grove, Illinois: Waveland Press, 1998), 229.

specific and inclined to prove not only the rationale of existing theories but also allows the engagement of emotions and morality.⁵⁵

A limitation of this study is that even though I used an ethnographical approach, I stayed with NKR members of the church for only eight weeks. However, while I was engaging with them, by the fifth week I found the information I was gathering had begun to repeat itself, justifying my feeling that I had gathered enough information. The duration of my stay was limited and several more incidents that might affect the status of NKRs in SK occurred after I left the research setting. The NK government attacked an island off SK west coast and more threats were made against the security of SK. As a result, this study does not provide information related to how NKRs' perception of those incidents or how their perceptions of SKs might have changed after those subsequent negative incidents caused by the NK government.

Another limitation is related to the RPs that I chose. As it is indicated in the written survey, about seventy percent of RPs chose to come to Saeteo church over many other SK churches. Many SK churches provide financial support for NKRs with the purpose of converting them to become Christians with certain Christian perspectives, and their participation in Sunday services and Bible study meetings is mandatory. The RPs gave up the church funds that eased their financial difficulties, and instead, they choose to come to Saeteo church which does not offer financial support. In the place of money, they received social support from people who understood the difficulties they had gone through outside the NKR church and inside SK churches. After the negative experiences from SK churches caused by SKs' prejudice and unwelcoming attitudes to NKRs, many

⁵⁵ Ibid., 231.

NKRs freely criticize churches and Christians and drop out from church attendance.

However, the RPs are still determined to find the church that fits them; they are committed to attend church. Thus, the research result may not generalize to NKR experiences which include the experiences of NKRs who stopped going to church and those who have no experience of church. However, through the experiences of NKRs in Saeteo church, still various issues of NKRs would be reflected and some suggestions for NKRs from the perspective of NKRs in Saeteo church can be inferred.

CHAPTER III

Findings of the Inquiry

A total of twenty-two research partners voluntarily participated in the interviews.

The following questions were prepared as a guideline before interviews were conducted.

Question 1: Tell me about your experiences in NK. (To probe as necessary: In what ways have your experiences in NK affected you? What, if any, were your sources of support during your stay in NK?)

Question 2: Tell me about your experience in China. (In what ways have your experiences in China affected you? What were your sources of support during your stay in China? In what ways, if any, do those supports influence your life?)

Question 3: Tell me about your experience in SK. (What have been sources of support for you since entering SK? What do you miss about living in NK (China, etc.)? Please tell me when you tend to miss those things. How do you handle your emotions and thoughts during those times? If you attend a church, how is the experience of going to church for you? How did you find this church, and what makes you keep coming to this church? What is the most challenging thing for you living in SK as an NKR?)

After finishing all interviews with these questions, all audio-recorded interviews were transcribed. By utilizing NVivo 8, I coded the data. After I finished the initial coding, I met with my advisor Dr. K. Samuel Lee, to improve and to revise the coding as necessary, and a number of themes surfaced from the revised coding. My advisor as a co-researcher brought another perspective by reviewing the data, codes, and themes. This process allowed for constructing meaning of the data. As a result, the reliability of the data analysis and data interpretation were enhanced.

Related to the questions that I used in the interviews, the experiences of NKR can be divided into three categories: their experiences in NK, in China and in SK. In this chapter, I will provide individuals' experiences out of interview data of NKR members of Saeteo church. Since the purpose of this study is to present individuals' voices of their experiences rather than to provide generalized descriptions of those experiences, by presenting the voices/words of individuals directly from the interviews, the similarity and differences in NKRs' experiences will become evident. I tried to be as literal as possible in translating the original Korean interview data into English.

1. North Korea

Rigid Social Ranking and Privileges for Communist Party Members

North Korea is a very strict society in terms of social rankings and orders in political and economic authority. Related to individuals' social ranking, depending on which group individuals belong to, their experiences vary sharply from living in wealth to not being able to survive. Ten interviewees talked about the privileges enjoyed by communist party members in NK.

Hyunchul: My family was in a high class in NK. Both of my parents were working in the communist party, so I grew up in a very wealthy family.

Hanhee: My life in NK was very different from most other NKs. Both of my parents graduated from college, and my parents were both communist party members. They had very nice jobs, so I had never been in any difficulty in NK. I did not know about the reality of suffering. Even when food was not distributed, because my family had good connections, we received everything. Also, my mom brought food from her working place. Even though my family was one of the wealthiest, we had no refrigerator. In NK, no one had a refrigerator; therefore, all leftover food was wasted... My hometown was one of the nicest areas in NK, but even there most homes did not have TVs. The television in my home was the only one in that area at that time.

Hyunsu: My family was wealthy. Ever since I was little I was chosen to be one of the most important art performers and was sent to a good college. Because my social level was very high, I could travel to other communist foreign countries, like Russia and Poland. In NK, to give a flower bouquet is the most honorable experience, and I was the one chosen to do that.

Junho: To become a communist party member is a very big deal. When one does not have verification as a communist party member, it is impossible to get a good job. Even though a person is smart, it is only when the family has money and political authority that the children can go to college. In NK, “bont,” meaning background, is most important.

Oppression Due to Social Ranking

As already mentioned, social status is of significant importance for living well in NK. For those who do not have authority or community as communist party members, their lack of social ranking in NK means they experience discrimination and oppression. Eleven people mentioned the difficulties they had because they were not communist party members.

Hyeyoung: Because my family belonged to the abandoned class in NK, my family lost many opportunities. When I was young, I was talented in the art of narration. Once I had heard something, I could make it into a very exciting story. I was a very smart kid too. Because of my talent, whenever there were events, I was selected for storytelling. I wanted to be better in that area, so I made great effort and my teachers supported me. But once my family lost its social status, I could no longer go to the school I wanted to attend, and could not get into the prestigious art center.

Yongsun: My older sister was very pretty and smart, but she could not go to college. Because my sister was so good-looking, a nice guy with a car drove her home. In NK, only very special people can have cars, so it was really a big deal that she could date someone who had a car. However, she could not get married because of the restrictions of social ranking. I saw my sister crying because she had no possibility of getting married to him. While other people could become communist party members, my family could not think of becoming party members because of our social status... My family could not live with security.

Kyerim: While living in NK, I held a grudge against my dad. Because he was not a communist party member, I thought I was not lucky in comparison with other kids who were party members. Even though I had a good talent, because my family background was not good, I could not do anything. My brother wanted to have a better job and he was beaten and died. I think the reason NK does not develop is that the country makes its brilliant people die and uses people who have communist party backgrounds but nothing in their brains.

Sunwha: If any relative or family member left to go to SK during or after the Korean War, the family members who remain cannot become communist party members. If people are not communist party members, they have no right to present their opinions. For people who are not party members, mandatory indoctrination classes take place every day.

Deprivation of Social Ranking and Deportation

Even though family or individuals are members of the communist party, their comfortable and abundant lives are not guaranteed forever. If any family members or relatives are accused of anything against the government, all family members and a generation above and below and all the relatives are subjected to varying punishments from public persecution to deportation or concentration camps. Seven interviewees experienced deportation due to the guilt of family members or relatives.

Hyunsu: My husband had much better social status in the communist party than my family. In NK, no one is allowed to dismiss any order of Kim Il-Sung and Kim Jong-Il, not even a bit. If any person voices a small verbal disobedience, then the person is sent to a concentration camp, and other family members and relatives are expelled to rural areas. My father-in-law was caught in a small trouble, and all of my family was deported to a rural mountain area. All the people who lived in the mountain areas had been deported from Pyongyang. Even though the members of my family were all intelligent and important people in the country, one day they all became poor. They had no place to use their intelligence any longer.

Hyeyoung: Everything that my family owned was confiscated by the government. We were relocated to OO where all sinners were sent. The land in that area was the worst for growing crops, and only thing my family could do was coal-mining.

Junhun: My parents used to work in a government organization, like the CIA. Because their job and role were so important, my family lived in a private house provided by the government. However, one day, my parents were taken away by the government. I was no longer allowed to live in Pyongyang. When I went back home, everything had been away by the government. I could not even get into my home.

Mijong: After I got married, my parents-in-law, and four sisters-in-law and one brother-in-law were taken to a concentration camp. Including relatives, a total of twenty people were taken as political criminals. In NK, because of legal system called 'yeonjajoe,' even though you had never met your ancestor, if it is revealed that one of them had committed a sin against the government, then the offspring have to pay for that sin. My family and relatives all had very nice jobs and lived in Pyongyang with pride and confidence. However, because of a sin of an unknown ancestor, all of them were put into a concentration camp. Fortunately, my husband and children were only deported to a rural area near the border.

Required Absolute Obedience to the Trinity of Kim Il-Sung, Kim Jong-Il and The Communist Party

While deprivation of social ranking and punishment of family members and relatives has significant and traumatic effects on those who used to have privileges in NK, the reason why such harsh punishments take place is to maintain the social order in which Kim Il-Sung and Kim Jong-Il are dictators. In order to elevate the Kim family to the status of gods, indoctrination and idolization are used, as indicated by thirteen interviewees.

Junho: The NK government used the concept of the Christian Trinity for Kim Il-Sung as the Father, Kim Jong-Il as the Son and the communist party as the Holy Spirit, saying they existed for the benefit of the whole of NK society. It was the perfect weapon of ideology. With that concept, I and all other kids learned to bow down to the portrait of Kim Il Sung as soon as we entered preschool. The Juche ideology benefits only the communist party. Even if they say it is for my good, it only made me and other people willing to sacrifice themselves for the benefit of the communist party. I had to memorize everything of the Juche ideology.

Hyunchul: There is only submission to the order of NK government in NK. Juche ideology says I am the owner of my life, but in truth that is a lie. In practice, the destiny of all NK people is up to the whim of Kim Il-Sung and Kim Jong-Il.

Sunwha: To learn the ideology of Kim Il Sung and Kim Jung Il, we had to spend our whole day at school. Education goes every day. On weekends, I had to be in the class all day. There is no way to think of any ideology or to sing any song which is not intended to praise Kim Il Sung and Kim Jung Il. Under the concept of Juche ideology, there is no such thing as individual freedom.

Imsu: Juche ideology itself is not a bad ideology. However, since Kim Il-Sung used it to make people believe he was an absolute god, it is bad. It is an ideology for Kim Il-Sung. The summary of Juche ideology is to make everyone believe in him as God. Kim Il-Sung's mother's family members were all Christians. So, he knew a lot about Christianity, and he himself learned theology from a Chinese theology teacher. With that knowledge, he twisted Christian doctrine into his own doctrine, creating his own trinity. He changed the Father, the Son and the Holy Spirit to be himself, his son and the communist party. He persuaded people to believe in it.

Political Suppression Strategies

Every aspect of the country is controlled in the name of Kim Il-Sung and Kim Jong-Il. Even after the death of Kim Il-Sung, his influence remained as the one who had created the spirit of Juche ideology. Kim Jong-Il as the heir of his father stands next in line as the most venerated leader to whom all NKs should express absolute loyalty. In order to sustain such dictatorship, a strategy of political suppression was used in various forms. Twelve interviewees talked about government control in media, their speech and actions and the result of making a wrong comment.

Sunwha: Although there is TV, only one channel exists. When TV is imported, a person from security department of NK government comes and solders the television so that it will show only one channel, which is the Pyongyang broadcast. If we watch something else, we will be taken away by the NK government and possibly die. The reason for that is if we watch

something else, we may begin to ask why we are so poor. It could make us rebellious against the NK government. So it is forbidden to watch and learn anything else. Since people are brainwashed that way, and have no access to anything else, the NK government is able to maintain its system.

Kyerim: While I was in NK, the only things I could hear and see were those allowed by the North Korean government. Any information that I knew about was distorted and wrong. For example, I had been taught that the Korean War was begun by SK.

Youngok : Even a husband and wife cannot freely talk about the system of NK or Kim Jong-Il at all. Even when talking among family members, any critical comment made about the politics of NK would be reported. So, to avoid going to a concentration camp, to be sure it was never possible, we simply did not talk about it.

Hyunsu : In NK, if anyone should disappoint the communist party even a little bit; even a minor comment that seemed critical, it was treated like serious disobedience to the NK government. I could be sent to a concentration camp.

Juyeon: It is a real hell in the world. Under the ideology of Juche, no one is allowed to speak freely. People only think things in the head with no verbal expression.

Imsu: All information comes into government organizations. If somebody says something negative, the time and place of the negative comments are reported to the government. Even though individuals complained about their life situation and reality, it was interpreted as a sin because it lacks appreciation of the grace of Kim Il-Sung. People are put into a concentration camp for a small negative expression. About two hundred thousand people are in concentration camps.

Propaganda of NK Government for the Control of NK Citizens

Another strategy that NK government used to control NK citizens was to create enemies and to instill constant fear related to a possible war caused by the U.S. In case of war, and in order to save SK from the colonialism of the U.S., which is how NKs were educated to think about that international relationship, NKs were prepared to be aware of their past experiences of Japanese colonialism and the Korean War in which they learned

the danger of being invaded by foreign countries. Fifteen interviewees commented on the control of citizens with the threat of war and the imagined rationale to go to war.

Younghun : To be certain that people never forget the tragedy that we experienced under Japanese colonialism, the government conducts an education program and shows movies that encourage anti-Japanese sentiment. People tend to think of good things, right? To keep anti-Japan feelings alive and awake, NK repeatedly reminded the people of those tragic memories so everyone really hated Japan.

Hyunah: We have painful memories related to what Japan did to us. The NK government taught us to remember it very clearly. We are the victims. Japan is the worst country in the world, and the U.S. is bad also. NKs teach that SK is bad, but they are also victims. There are so many poor kids without shoes in SK who survive by selling newspapers. SK is not really North Korea's absolute enemy. Our absolute enemies are Japan and America.

Taehwan: Anti-American propaganda is carried on all the time and every day. Relating Christianity to America, the political system of NK causes people to be anti-Christian and anti-American. What I learned is that the history of the invasion of the Korean peninsula began when America sent Christian missionaries. One of the Anti-American stories is, when a child took an apple that had dropped and lay on the ground, a missionary took the child and bound him to a tree. After inscribing 'thief' on the child's forehead with hydrochloric acid, the missionary made a brutal dog bite the child until he died. Everywhere in NK, such figures are drawn and posted in gigantic oil paintings. Anybody who sees such paintings develops a strong antagonism against American missionaries.

Yeonmin: For the preparation for war, it is mandated that all students must practice shooting guns once a week. In NK, everyone should be able to shoot guns. Even working people have training in jumping over walls, shooting, etc. Even after completing duty in the army, once a month, we had to train in preparation for war. The reason why NKs seem scary to the rest of the world is that people are trained to become suicide bombers to save Kim Jong-Il. Ever since we were young, the reason we were trained was to save him.

Mijong: I used to be a very important person as a communist party leader. There are torpedoes that one or two people can get inside. Once a person goes in, the door is locked from the outside, and the person dies as he completes his role. Men usually survive for two days, while women survive for four days in the torpedo without going to the bathroom and not eating food. In other words, the success rate is higher if women get in. Once they are in, they have sacrificed their lives for the country. In NK, from age thirteen to sixty, everybody receives military training on a regular basis regardless of gender. I

am an old woman, but until the last day of leaving NK, I was prepared for war. If more than one hundred different kinds of unassembled guns are in front of me mixed with various kinds of bullets, I can assemble them immediately and can shoot right away. Any NK can shoot guns. In SK, only young men can be soldiers, but in NK, all citizens are soldiers.

Sunwha: The NK government taught its people that the Korean War began because of an eruption of War by SK under the influence of the U.S. The NK government held a big event to promote propaganda against the U.S. every June as a reminder of the Korean War. For NK, SK is not a country but a colony of the U.S. SK is a colony. That is why the U.S. military stays in SK. So, NK government makes people aware of the necessity of expelling the U.S. from SK to free SK.

Realization of Hopelessness Regarding Utopia

Most NKs believed that their country under the leadership of Kim Jong-Il was on the way to becoming a utopia on earth. However, as they experienced starvation that never ended, NKs began to realize there is no hope in NK government. The promises of utopia where all NKs can eat white rice and beef soup turned out to be lies. Eighteen research partners witnessed to their experiences related to starvation.

Hyunsu: The area where we were expelled was full of trees but no food. When we lived in Pyongyang, we never imagined the rural area could be in such terrible condition. There the whole purpose of life was just to stay alive. People in that area said the food distribution was stopped in the 1980s. Because of no food distribution and because no electricity was available, my family was completely helpless. We had to go to the mountain to get arrowroots and the bark of pine trees for food.

Minju: In the area where I lived, from the summer of 1994, a lot of people began to die. After the march of suffering began, about three million people died. After eating all the herbs and grasses, once no more grass was available, people began to eat the bark of the pine tree. People ate insects too. All the mountains were eaten by the starving people, and still it was not enough.

Myungwha: My only wish was to eat fully and to live. It was the meaning of a stable life in NK. If I could find food today, then there was hope for tomorrow. Thinking of a hope on the long-term and thinking of the future was impossible. If I did not die today, I thought I lived today... what about

tomorrow... No matter what I did, I had to live and survive; otherwise I would become one of the dead bodies.

Sunwha: If I went to work and had lunch with other coworkers, the best lunch we got was white rice and pork. To make all NKs to have something like that lunch box was one of the purposes of living in the best communist country. However, rice was no longer available. So, people brought hard corn grains. When that was not available anymore, people brought arrowroots. The country began a movement that we would eat only one meal a day. People became very weak and caught diseases very easily. To buy food that was originally intended to feed animals, people sold all of their home furniture. I lived in Pyongyang and I was a communist party member, but my life was like that. Life for people outside Pyongyang might be much worse.

Unceasing Death of Family Members and Neighbors

Even though food was not distributed, individuals were still required to go to work. Since no food was available even if they worked, many people died at work. So, people began not going to work, but tried to find anything possible that could fill their stomachs. Although NKs tried very hard to survive, many died from starvation and from malnutrition which made their bodies too weak to fight off simple diseases. Twenty-one RPs mentioned the terrible situation of NK related to the deaths of ordinary people.

Hyeyoung: In 1996, the food distribution system completely stopped. Although they never gave any more food, they insisted we had to come to work. If people refused to go to work, they were sent to concentration camps. So, people came to work even if they had no energy to work. And they died coming to work... Because the waiting area of the train station is relatively warm, a lot of people went there to get out of the cold. But, even there a lot of people died on the seats. Although there were so many dead people, the living people did not care about the corpses, but just sat in an empty seat. Nobody was able to think to move the corpses somewhere else. It was reported three million people died. I guess more than three million died.

Kyerim: Even though we were not paid and did not receive any food, we had to go to work. I took a lot of grass and ate a lot of steamed grass without any seasoning. Not just me, but all of my neighbors... All people had inflammation of the intestines. People who lived next door and all my neighbors were dead. Because people could not eat, their immune systems did

not work. Once a contagious disease spread, people died quickly. My parents and sisters died. When my mom was really sick, I took her to hospital where there was no medicine and no food for patients. There was no purpose in going to the hospital. My mom died after coming back home.

Hyunchul: Electricity was not provided anymore, and trains could not operate. For people like me, the train was very important transportation. Because it took more than ten day to go somewhere that used to take three days, it was no longer meaningful to go here and there to buy and sell materials that I circulated. Neither was a car available. In 1997, when I went to Musan and Chungjin, in the train station and on the street, dead people were scattered everywhere. It was chaotic. Even in 1996, while transporting materials here and there, I saw orphans and beggars everywhere. Because there was no food, when somebody dropped some food, a lot of kids fought to get the crumbs. At that time, I thought all NKs are dying because of the U.S. economic restrictions, so I hated the U.S.

Hyunsu: I saw a lot of dying people. While going somewhere to get food, people got caught by security and died. If a home was empty, then even if there was nothing to steal, everything in that home was taken away. Just to live was very scary.

Minju: It was really difficult to survive. On the street, there were so many corpses everywhere.

Mijong: Because there was nothing to eat after the food distribution system stopped in 1996, people tried to eat anything. One time, people who ate cow (property of the country), who ate other people, who ate corn were publicly executed. Because of no food, people, who were out of their minds, saw everything as food. That's how they could eat humans, thinking of it as beef. Anyway, whenever there was a public execution, everyone had to go to watch it. Every day I heard the guns shoot.

Imisu: In 1992, the food distribution system stopped. My wife died, and my daughters suffered a lot from no food. My three-year-old grandson died, and my son's wife died from starvation. While my daughter went somewhere to get some food, her children died from starvation. My daughter-in-law's parents both died and my daughter's parents-in-law both died. Just among my family members and relatives who were living close to me, more than twenty died. I lived in apartment complex, and there was a funeral every day. Since there was so much death, later on there were no more caskets available, so they just took the dead bodies and buried them in the mountains.

Life without Water System and Electricity

Along with starvation, the daily life style became challenged. Because of the lack of electricity, for ordinary homes, at most, electricity was provided about one or two hours a day. Lack of electricity caused the discontinuance of daily supplies and the water system also broke down which made the problems of personal and public hygiene worse. With a lack of fuel, public transportation malfunctioned and it permanently disabled food distribution. Whatever was needed was not provided for most people in NK. Thirteen interviewees complained about such an inconvenient life style.

Suna: In NK, electricity is not available, so it is just very dark throughout the night.

Sunwha: Since there is no electricity, the trains cannot run; there is no postal service available. There is no way to know if my family members in another area of NK have survived or not... Without electricity, how could we sleep in the winter season? My friends and I made cotton clothes and gloves out of blankets and held containers of boiled water while sleeping. Every morning when I woke up, my body felt frozen. How could I live like that? NK is not a place to live.

Juyeon: NK used to have a generator in Backdu Mountain. But Backdu Mountain had to be partially given to China because NK owed so much money to China. It happened in the early 1990s. NK made a reservoir for generating electricity. But it was very limited, and was unable to meet the necessary amount. When the Soviet Union was communist, we received a lot of aid from that country. But since it became capitalist, we have just added to the amount of debt we have there. Nobody knows how long it will take NK to recover from the tragedy... During the day time, electricity is allowed in the factory. So, this factory uses five hours, and the next factory uses another five hours. Only one or two hours is provided to regular homes. On special occasions, like February 16, the dear leader's birthday, electricity is provided for two hours in the morning and another hour in the evening. Although they provide electricity, it is provided so the people can see the special television program praising Kim Il-Sung and Kim Jong-Il.

Hyunah: In NK, just washing one's face is inconvenient. Even in these modern days, we have to go to the bathroom outside the building. Even in Pyongyang, because of the lack of electricity, they also have to go to the bathroom outside the building. I had to come down from the twentieth floor

apartment... There is no regular supply of water. The government announces when water will be supplied for a few hours. Once the water comes, then for several months there will be no water.

Hyeyoung: I had to wear a basket to get water every day from the river. Although a water system had been set up in NK, because it was not used, the water pipes broke. Although sometimes water was supposed to come out, the broken system did not really provide water.

Yongsun: No one could think of doing laundry. Everything was so dirty. Even in regular people's houses, there were many lice.

Coping Strategies in Dire Situation of NK

In NK where everything seems chaotic, by fair means or foul, individuals attempted to survive by making every possible thing into food, by being enterprising and trying to obtain help from relatives. Even though enterprising is officially illegal, eight RPs responded they survived by making money to buy food. Since the condition of NK was chaotic and the numbers of bandits increased, the NK government used public execution to control people. However, NKs who wanted to survive attempted anything that would allow them to live, whether or not government would punish them.

Minju: I lived where there were many concentration camps... Going into concentration camps is illegal. There were five layers of wire entanglements with high tension electricity. If a person touched the wire, that person would bounce. Because it was very dangerous, even though there was no grass available outside the wire entanglements, inside there were a lot of herbs. If people could collect the herbs, there was a company run by the government that bought them. People needed to earn money anyway they could to survive... The voltage of the wire entanglement was like 3300 V. But people tried to get things from the enclosure, and there were a lot of accidents that resulted in death... people tried to get in, they'd get caught on the wires, all their intestines would come out, security dogs would come and bite them...

Miju: My brother and I began to catch frogs. At that time, a frog was valued about 4-5 won (about a half cent of the U.S.). We caught 400-500 frogs every day between 1 a.m. and 11 p.m. For three years, we caught them just to survive. While sleeping for a few hours, I dreamed of catching frogs. Although

I suffered much for catching them, I had a dream to become wealthy... When there were no more frogs in the area, we moved. We traveled everywhere in NK...

Myunghwa: Those who could negotiate with people in authority made little vegetable gardens on parts of the mountain. It created a small amount of capital for them. Many people raised pigs. It should be two. NKs cannot raise one and eat one. You need to raise two, so you can eat one, and give another one to the country... People made liquor and sold it. Leftovers from making liquor were food for pigs. People who could think of these kinds of things survived. All the others died.

Hyeyoung: People in NK now raise animals inside the home where they sleep. Otherwise, they will be stolen. So, chickens, pigs and dogs are all inside the room. Animal poop is everywhere around the room. The situation of hygiene is very bad. That's how people get diseases and become sick. Even in those kinds of situations, they try hard to survive and to make money to survive.

Sunwha: The life of NK... you cannot believe those things are really happening right now. I really did not want to see things going on. Like the elderly people who didn't get to eat well. After starving about a week, they would get diarrhea, become lethargic and die. When the parents of children asked their elderly parents to take care of the children while they went to find food, the elderly parents boiled and ate the kids. I witnessed many cases. Those were common. When there was a dead person at home, they sold the flesh in the market. Even though people knew it was human flesh, they just bought it and ate it in order not to die.

China Connection

Since NK was not a place to dream a bright future, NKs began to think of going to China to get help from their relatives living in China or to earn money in China to bring back when they returned to NK. Although not thinking of escaping NK, five interviewees went to China to visit their relatives to get help. Even though they did not intend to escape NK, after experiencing life in China, their desire grew to escape NK and to stay in China.

Miju: Because my dad was dead, and my mom was so sick, I went to China to get some herbs or medicines. One of my neighbors told me she has relatives in China. So, even though I was scared of going to China, by setting myself a time limit of one week, I went to China. Although I was in the middle class in NK, my life was a constant worry for daily food and daily survival.

Imsu: One of my older sisters lived in China running a restaurant. So, I went to China to find my sister to get some help.

Yongsun: I learned there was a way to go China. My aunts lived in China, so I went there. Since I had been brainwashed to think NK was the best country in the world, I believed it actually was the happiest place in the world. But, once I went to China I realized what I knew were lies. Anyway, I went there by myself, and my mom was still very sick in NK. My aunts wanted me to take my mom to China. On the way back to NK, I got caught.

Hyunchul: My uncle lived in China, so I visited him to get some help. But compared with regular Chinese people, his family was not that wealthy, so I could not stay long. Although he said he was not rich, at his house there was a television with a lot of channels. He gave me about \$50 which was very big money in NK. So, I went back to NK.

Escaping North Korea

Eighteen RPs indicated that their strategy for coping with their suffering in NK was to plan to escape NK. As many people crossed the border between NK and China, merchants brought SK radio and TV programs to sell in NK behind the lines. While the life situation in NK kept getting worse, three RPs listened to or watched SK media which motivated them to escape NK. Even though most of the suffering NK population did not have an opportunity to learn about SK, with the realization that they were likely to die either in NK or wherever, they put their life at risk to experience a new location other than NK, and escaped the country.

Juyeon: My husband died in 2003. While I was grieving, I acquired a radio. I could hear a very famous NK singer singing in SK. From that day, I listened to SK radio. Even though there was no electricity available in NK,

since SK radio worked with batteries, I could hear music, news and many other things. I got to learn about SK, and got to learn about the world. I kept my radio a secret, and I guess there were many people like me secretly listening to SK radio.

Hyunah: I lived in an area that was close to China. So Chinese TV signals came in. With Chinese TVs, the Korean-Chinese channel was available from time to time. At that time, SK media was very popular in China, so there were a lot of SK programs on TV. On the Korean-Chinese channel, Chinese people imitated SKs' accents. I got to watch SK TV drama. If it became known to the outside, my family might all have been killed. I covered all the windows with blankets and locked all the doors while I watched the Korean shows. While watching it, my thoughts on NK completely changed. Going to work as forced labor began to feel really bad. I escaped NK by crossing the river.

Suna: Usually, people who are open and more educated learn new things before others. My husband and I listened to SK radio. In the beginning, whenever he visited his relatives, he would listen to the SK media channel secretly. When the SK media is heard, people learn that other people really have freedom in a capitalist country. While we were taught that capitalism is only for the poor and the scared, from what we heard on radio we discovered that what we learned in NK was not right. We had to keep this secret. Otherwise we would be put to death. So, whenever my husband was late coming home, I was scared that something had happened to him.

Kyerim: I had to escape NK because the country did not let me live at all. I wanted to survive, so I left. Although I left, at that time, since I didn't know anything about the world outside NK, I planned to come back to NK.

Mijong: There was no way to make life any better in NK. When the food distribution was completely stopped in 1995, people began to die from starvation. In 2002, a lot of people began to escape NK. I just joined the crowd and escaped.

Junghun: As I was deported from Pyongyang, I compared the quality of life. While living outside Pyongyang, I realized the reality of NK. A lot of things did not really make sense to me. I had no problem with my life because I had good amount of money. But, when I saw other people's lives, I was really frustrated and disappointed with the NK government.

Myunghwa: In 1997, I began to think I might die in NK. One time I got to see a city of China near in the border of NK. On the side of NK, it was just a small village, but on the China side, it was a city. It was about the time when there was a New Year ceremony in China on the Lunar calendar. There were fireworks going on which I had never seen in NK. While China was flashy and bright, NK was just darkness. China looked so different. China was the only foreign country that I could think of, and I began to desire going to China.

Since I lived a desperately hard life for three years of starvation, I thought I should experience China even if I died. I wanted to get out of NK.

2. China

Becoming Target of Human Trafficking

China is the only country that supports NK government. The Chinese government cooperates with the NK government in searching for escaped NK individuals hiding in China to repatriate to NK by considering the escaped NKs as illegal migrators who are potential criminals. So, even though NKs survived to escape NK, their life in China often goes along with unbearable stresses. Because of such weakness as NK identity, many NKs are subjected as the target of human trafficking and sold as wives and sex slaves. Ten RPs experienced being sold or about to be sold as wives.

Yongsun: I met a NK woman on a street. It seemed she recognized me. She introduced herself as someone who came from NK. I was so excited to meet a North Korean in China. So, I introduced myself to her. I told her I was on the way to going to my relative's home. She said I would not be comfortable staying in my relatives' home. She said she would introduce me to a man. When I thought of it, it seemed that it would be uncomfortable for staying in my aunt's home. So, I followed her. She sold me to a Chinese man.

Hyunah: Korean-Chinese will sell NKs. Men are not worth selling, but women become money. If they negotiate really well, then they can earn about ten thousand yuan. Ten thousand yuan is about several thousand U.S. dollars. They sell women; they do not even warn them what will happen.

Myunghwa: Usually, a woman in her twenties who has never been married is sold for about five thousand yuan. Then the NK broker takes about five hundred yuan, and Chinese broker takes some money from it. It makes sense when you hear what they say. People like us who have nowhere to go cannot survive in China. As they explain it to us, if we get married, at least our life is safe and we have a place to live. So many naïve women agree to get married. It seems if they get married, then they might be able to help other family members who still live in NK. But once they get married, they realize they cannot really help their NK family, because they are sold to very poor Chinese men in the rural area... I really wanted to escape from my husband.

Kyerim: Once I arrived to China, I realized people like me can only survive if they are sold as the wife of poor Chinese men or as a prostitute. They mark the price for a woman according to her appearance and height. I was negotiated for seven thousand yuan. When I tried to cross the border from NK, the one who helped me to cross the river asked me to stop by a house to relieve our hunger. I followed the person... Though I had no intention of getting married, I was convinced that I should get married to survive in China... I've been able to eat white rice every day. Electricity was available anytime. So, I thought I had married a very rich man. Later I found out that he was a very poor man.

Living in Psychological Isolation

From the time NKs cross the border into China, they cannot understand things going on around them. Even though some NKs are sold to Chinese men, it is hard to know where they are placed and where they can go. Many live as wives with only limited communication. Even though they experience unfair treatment or physical and sexual abuses, as they often do not have a network, although they live with somebody, they are in psychological isolation. Ten RPs expressed their emotional and psychological suffering in China

Yongsun: In NK, I was scared of death by starvation. In China, even though more foods were available, I was emotionally and psychologically sick and tired. Because I did not know the Chinese language, although the people around me told me to escape, I was not sure what to do and I had nowhere to go. So, I stayed, living in fear... Although I suffered so much and there were many difficulties related to my married life, no one could hear my story. No help was available. The situation made me upset all the time.

Kyerim: Because my legal status was of an illegal resident in China, I could not go outside freely, and I could not do anything outside. I also could not communicate in Chinese. So, I lived there for four years... I cried for four years while living with him. If he had been a little richer than he was, I might have been able to visit NK from time to time. But it was not possible. After I had a baby, I had to adjust to living there. I did a lot of farm work. From spring to winter, there was work every day of every year. Even though I worked hard, if I went outside our home, I had to be extra conscious not to make the Chinese people feel ill at ease; if they guessed I was thinking of escaping, they could

report me. So, I was uneasy and felt insecure all the time. After living in fear for four years, I was reported.

Hyunsu: Living in China was not easy for me. Because my illegal status had to be kept secret, although I was alive, I didn't feel alive. I was in constant fear and always nervous.

Myunghwa: Mentally, it was very hard. I just felt pressured. I was not able to predict when I would be caught... Whenever I saw the police, I felt something in my heart had dropped to the ground. Whenever a police car passed my home, I could not breathe... When I was at home, my Chinese husband ignored me since I came from the poorest country in the world. I had to sit when he ordered me to sit, and I had to stand when he ordered me to stand. In NK, NKs look down on Chinese people. But we starved in NK, and went to China for survival. We were ignored by the Chinese who said 'you should be ignored.'

Experience of Oppression as Illegal Immigrants in China

Even if the escaped NKs could avoid being sold, because of their illegal status, NKs were in a vulnerable situation of being reported and caught to be repatriated to NK. Even if they did not get caught immediately, the Chinese people could always report NKs whenever they choose. Even though NKs no longer have to worry about starvation, because they could negotiate for food with their labor, they were living with unbearable stress and fear of being caught. Ten RPs reported they were mistreated in their work place with unfair wages and they were also victimized by fraud.

Hyunah: Under the sun in very hot days, I had to fight the heat on the ground. I had to sow seed and pick weeds out of the ground every day. Even though I thought of fleeing somewhere, because I could not speak in Chinese language, I could not get out of there. From my work, I earned twenty yuan a day.

Miju: I was given work helping elderly people who were not able to walk or had some handicap. I was supposed to be paid eight hundred yuan for my monthly salary. But once they recognized me as a NKR, they decided to give me only five hundred yuan. I was disappointed. But, it was a much better salary than when I worked in Yeonbyun. So, I endured and worked hard.

Yongsun: To live in China was very hard. I was hired as housemaid and worked really hard. But, I was expelled from there when it was time to receive payment for my work. I was going to fight, but they threatened to report me. So, I had to run away from there.

Seungjun: I could not even predict what would happen in one second. Because I had the great handicap of being an NK who could be taken at any time if someone turned in a report, I was a very easy target for those who decided I did not have to be paid for the work I did. When I asked for my monthly payment for my work, the owner reported me.

Experience of Repatriation to North Korea

Twelve RPs had actually experienced repatriation back to NK. The conditions of concentration camps and happenings in the camps are really horrible. The crime of repatriated NKR is that they had abandoned their mother country. Depending on how long they stayed in China, and how many family members had escaped together, and depending on if they had had any contact with Christians, NKs receive sentences that ranged from several months to the death penalty.

Hyeyoung: All of my family members were repatriated. Having all family members escape together is one of the worst offenses in NK. My family was sent to the concentration camp and we all suffered a lot.... If any family member had contacted any Christians in China, we would likely all have died. I would say in that respect we were fortunate. The concentration camp is where people are sent to die. From the entrance of the camp, people did not look human. They were like walking zombies. Although they were not given anything good to eat, while there is breath in their bodies, they were forced to work, not even given time to rest.

Hyojong: They beat people severely. They used a cudgel made from an oak tree. It was very painful. They beat us on the back, thigh and hips over and over again. While they beat me, they kept asking what I did in China. They asked if I believed in Christianity and if I had met any Christian missionaries. I denied it over and over. Life in the concentration camp was a life without any thought of me as a woman or a human being. Everyone was treated like an animal.

Yongsun: In front of men, they make all women undress completely right in the small prison cell. About one hundred to two hundred people are present. For women, from kids to the elderly, they have to undress completely. And then, the women are ordered to jump very high one hundred times while opening their legs like frogs. The purpose of that was to make any money hidden in the uterus, if any, to fall out.

Sunwha: She was pregnant because she was sold to a Chinese man by the human traffickers. Her belly was quite big. Whenever the guards saw her they kicked her belly with their sharp shoes. They said terrible things to her ... that she abandoned the country and was carrying a baby from another country. They abused her harshly both verbally and physically. They kept saying the baby was not worthy to live. They kicked her belly hard over and over again. She became very sick and finally delivered a dead baby. Even after the baby came out, they said things like "You Chinese bitch, you should die, you cannot live here." They cursed the baby. Although the mother of the baby continued to bleed, no one did anything for her. It was really scary. There was no water to wash her face or hands. There was no faucet or river anywhere near. Concentration camps are set up to make people die.

Kyerim: I was investigated and questioned repeatedly about the same things. I went through what everyone else experienced, like having my underwear searched, having to jump up and down hard while I was naked, having them search my uterus and anus. During their periods, women had no pads ... I went through everything... It made me incredibly sad. There were some pregnant women. Because they had become pregnant with Chinese men, they were beaten until they delivered their babies dead. Although they continued to bleed, no one was allowed to take care of them. It was very sad to witness those things going on.

Surviving in Concentration Camp in North Korea

The foods that are distributed are not intended to guarantee survival in the prison. Items necessary for daily living are not provided--such as water and anything for personal and public hygiene. The concentration camp is full of the stench of rotten blood, disease and the presence of nits and lice. Verbal and physical abuse is ceaseless. The dead body was regarded as trash, and those who are still alive take anything useful from the dead. In such a dire situation, many people develop a strong will and refuse to die. Out of their strong will to survive, and an even stronger will to let the world know the reality of NK

and its concentration camps, the twelve interviewees are those who managed to survive even such severe living conditions until their sentences were over.

Hyeyoung: There is no rest time from forced labor. Until 1 or 2 a.m., no one is allowed to sleep. After making people work all day and night, they are forced to attend indoctrination classes. If the prisoners fail to memorize well, they are beaten. And just when they are about to sleep, they are wakened at five in the morning. No comfortable sleep was possible. At most, we were allowed to sleep about three or four hours. And then we had to go back to work. How can people work without eating and without sleeping? ... I hate what happened to me, but I did not want to die from the beatings. Although I lived and worked in despair, I resisted in order to live.

Myunghwa: It was the worst thing in my life. It was so horrible, fearful... They say they educate people through forced labor. It's not education. I kept thinking I would go China again, I would escape again... they just kept making me angry and provoked me to be even more motivated to escape. If I had done something wrong or committed any sin, then I might possibly regret, repent or something. But nothing that I had done was wrong. They made us do desperate things like that. If they had allowed us to eat and live, why would I have wanted to escape? They made NK into a very big cage, and forced us to starve. If anyone can think of having any possibility of survival by escaping, who would not go? They all might break the entrance of the cage and would get out of it to survive. But, they said that any survival attempt is a sin. I was very angry at their attitude and their attempt to annihilate my humanity. I kept repeating to myself, I will escape, I will leave again.... The dead people were just piled up like a mountain. I did not want my body to be treated like that. I really did not want that to happen to me.

Kyerim: While in the concentration camp, I developed a very strong antagonism against NK. Actually, I guess it was because of the hostility that I survived. Before going to the concentration camp, even though NK almost killed me from starvation, I did not hate NK. But life in the concentration camp changed my views. If the country allowed us to live with no threat of starvation, who would leave? People left simply to stay alive. If we leave the country and keep ourselves alive, the country should praise us. Why do they try to kill us for surviving? If NK is my home, it should have good memories for me. But, I have no good memories. The tragic experiences in the concentration camp were too overwhelming ever to forget.

Accessing South Korean Media as Coping Strategy

Those who survived concentration camps escaped again to China. Whether NKRers experienced concentration camps or not, because of their illegal status in China and their fear of being caught and repatriated to NK, NKRers ask if a better world can possibly exist. The possibility of going to SK became their life goal. Five RPs indicated that accessing SK media while thinking of leaving to SK was their coping strategy.

Minju: I knew I was going to be sold again. While waiting for that, I got to watch SK TV programs. That gave me the desire to go to SK. One time, a reporter talked about NKers who entered SK. I realized there had to be a way that I could go to SK, too. I became hopeful.

Seungjun: My only pleasure in China was to listen to SK radio. While listening to it, I learned about the world and about SK.

Yeonmin: My family listened to SK radio very often. At that time, we thought we were the first ones listening to SK radio and the first family that had the desire to go there.

Hyunsu: When I was in China, I learned SK songs by myself. In the beginning, because the style of music was so different from what I used to sing in NK, it was really hard to learn. In NK, all songs are political. So, it was hard to understand the lyrics of SK songs. But as I learned more and more, I really began to like the lyrics. I listened to them over and over, finally understanding them. As my curiosity grew, I looked for more SK songs.

Encounter of Christian Church

Ten interviewees encountered Christianity in China. Because of anti-Christian education in NK, when most of them went to church, inevitably they were suspicious. Soon, however, their antagonistic perception lessened and they began to rely on God.

Suna: We decided to go to SK. We bought a book of maps and began to study the route that would take us to SK...Once we got there according to the address that we had, we found out it was a church. We went in. My family was all very tired, and my kids had gone to sleep... My family did not know

anything about Christianity or anything related to the cross. People from the church gave us money and looked for a house where we could stay. They also gave us used pots and rice. They were very nice.

Yeonmin: We got information that we could meet a SK if we would go to a certain place; so we went there. It was a church.

Seungjun: I just asked if she knew any SKs. She asked me to follow her. So I followed her. When I asked her where we were going to, she said we were going to a church where there were many SKs. I was scared to follow her. But there was no other place to go, so I followed. I thought I should really stay alert to things that might happen to me.

Junho: I was one who contacted a missionary and carried the Bible. If I got caught and sent to NK, then my life would end right away with a gunshot. While staying in China, because a SK missionary took care of me, I did not suffer much. However, from NKs' view, I was the worst sinner they could imagine. So, when I got caught by Chinese security, I just had to run. When the missionary suggested that I go to SK, I said that I need to go back to NK for family. However, as I thought of my future in NK, I could not see any betterment in my life. I decided to go SK.

Hanhee: I suffered too much. I did not know God but I knew my husband's aunt believed in God. When she suggested to me that I should believe in God, I turned to trust in God. The feeling about God was so strange. Even though I went to church and did not understand anything, I instinctively felt I should trust in God. I felt it through my body.

Believing in Prayer as Panacea

Many NKs through Christians in China learn that all prayers are heard and answered if they pray really hard. They believe prayer can get them out of any difficult situation. Also in reality, many of them had miraculous experiences of being saved from dangerous situations. Thus, many began to believe that every problem would be solved by praying. Ten RPs indicated praying as something magical.

Hyunsu: It was really a miracle. Though I did not really know who God was, I began to think God was protecting us. Really, God helped us... We were in a train. At that time, my family had no identification. We prayed really hard. When it became our turn for checking identification, because other illegal

people were noticed, the police ran after them and we went unnoticed. Although all other people were checked carefully, while I prayed really hard my family was saved. It was a miracle. I said God protected us. My belief in God began to grow. I had the feeling that we were people who had been chosen to go to live in SK.

Minju: When I decided to go to SK, the housewife said she was going to teach me something... She said, if I had any wish, I should say the wish and then close the wish with 'in the name of Jesus Christ.' Then it would be answered. Since that time, I have prayed really hard. I prayed hard to escape China. The following day, I got to meet with a broker who led me to SK. Praying did not cost anything, so, although I didn't know who Jesus Christ was, I kept praying. My prayers were answered.

Misung: Whenever I went to church, I felt relief. So, I went to church with fervor. I went to early morning service, Wednesday service and evening service on Friday. I prayed very hard... While I kept going to church to pray, the way to go to SK opened for me. I asked the pastor for prayer support. He prayed hard for me and the prayer worked.

Junho: We were all very scared. No one had any identification. If we were caught, we would be repatriated to NK. We were so nervous and anxious we could not sleep at all on the train. The miracle that we experienced was... although the security people checked identification and things for all passengers, whenever it was our turn, they just passed us. It was really a miracle as the result of our prayers.

Broker's Role in Escaping to South Korea

If NKR went to the right church that was connected to SKs, they often found the route to come to SK through the SK missionaries who helped escaped NKRs. Otherwise NKRs had to find brokers who would know how to arrange for escape to SK and would guide them.

Miju: I was so frustrated by my entire experience from NK to China. After coming back to China, I kept saying to everyone, I want to go SK. One broker after hearing a rumor about me contacted me. I thought I had nothing to lose. I was okay with anything negative that might happen to me, including death. He said I need to pay \$3,000 to go to SK which I could pay after I reached SK. By promising to give that money, I was taken to a ship that was going to SK.

Kyerim: Some other people and I got connected to a broker. We agreed to pay \$4,000 for the broker fee and we left to go to SK. Six people left together. We kept hiding on the way, but we were reported, so we had to hide in the mountain. As we attempted to cross the border, there was another report, so again we had to run. It was really a scary and horrible experience... Finally we got to the SK embassy in Hanoi. People there took us to private houses. They divided us into four teams and put us in homes of different Korean families. Once we got there, we met about sixty other NKs who were waiting to go to SK. Many people had been there for one year. I went through so many painful experiences to get that far, but we had to wait again in hiding. Because our status was illegal, our presence there couldn't be revealed.

Imsu: For me it took two and a half years to get into SK. I planned to come here much earlier, but when the SK government changed its policy toward NK to the Sunshine Policy, the existing routes were all closed. Finally, I was connected to a broker, given a fake passport, and I arrived here by airplane.

Sunwha: In my case, a pastor was the broker. He was supportive emotionally and also financially. He connected me to another Chinese broker. Through him, I was finally able to come to SK. The pastor paid my broker's fee.

Suffering on the Way to South Korea

Even if NKRers were connected to a broker, they were still exposed to difficulties as illegal migrators en route to SK. While some NKRers reached SK relatively more easily than others, such as via airplane and ship, many NKs went to SK via buses and trains while stopping in other countries and being jailed in other countries. Even those who could go to SK directly from China, because of their illegal status they were not protected but abused on the way. With complicated international relations and politics, their migration was neither safe nor comfortable.

Hanhee: On the way to SK, I and other people suffered a great deal. We were imprisoned for six months. Several trials went on, and we had to pay a lot of fines. Luckily, my Chinese husband sent enough dollars to support me.

Since I was able to pay the fine, I suffered less than other people... After six months, I was sent to Bangkok. In Bangkok, the people in the immigration department tortured us... Many people could not afford their food. The space to sit was very small. People fought for space. Three hundred people stayed together without any blankets.

Miju: The brokers hid us in a warehouse and waited until eighty six people arrived, which took a week. The warehouse was severely cold. We could barely sleep and could not do anything because we were under strict observation. Without any blankets, we were given something like soup fit for animals. For security reasons, they rarely allowed us to use the bathroom. We were transported to a boat. Thirty minutes after we got there, the crew got us together and took all of our valuable things, like earrings and rings. Because we were in the middle of the ocean and very scared, we didn't dare to resist. In another hour a large ship came that had three warehouses. Women and men were separated. We stayed another week on that ship with no food because we were seasick. It took many days to come to SK. During all this time we felt threatened.

Juyeon: There is a SK ambassador in China. But to deal with NKR issues, SKs have to have permission from China who might not want to deal the NKR issue. So they quickly deported us to the Philippines. But in the Philippines, the SKs would not let us go quickly to SK. Some of us were sent to the Mongolian ambassador who placed us in the basement of the building for a year. They woke us up at five a.m., made us exercise about an hour, and took us outside for another hour at night. Because the Chinese and NK ambassadors were located next to that building, we had to be hidden in order to avoid creating an international conflict. That is how we were protected from the NK government.

Yongsun: The broker was about to rape me although I kept resisting. He gave up on me but took another young girl and raped her really harshly. Although he did that, because he was the only one whom we could rely on to get us to SK, she was raped over and over again throughout the escape route. After we left him, another Chinese woman took charge of us and brought us to Vietnam. While there, we were taken to a house where there were many other NKs. Compared to any other experiences up to that point, my experience in there was very comfortable.

Suna: Even though our Chinese citizenship cards were fake, we had to rely on them. We were caught and imprisoned in jail in Burma for about a year and a half. Because I had hidden money in my underpants, my family survived. The prison where we stayed was very dirty. We lived like we were barbarians. We did not get to eat as much as we needed... After a year and a half, my family was taken outside and sent to the capital city of Burma. From there, we were sent to the SK ambassador. And then we finally came to SK by airplane.

3. South Korea

Beginning Life in South Korea

In SK, NKR's are accepted as SK citizens by SK law, so they are no longer chased for their illegal status. However, as part of the process of legally becoming SKs, all NKR's must be investigated to have their identity confirmed that they are from NK. The duration of process of the investigations will vary depending on individuals from several days to many months. For those who had to stay for an extended period of time, their first impression of SK cannot be positive.

Kyerim: They investigated where I was born, where I had grown up, which schools I went to, etc. They have a database, so if there are other people who grew up in the same area or attended the same school, those people would come and prove me to be from NK. My experience was not bad.

Sunwha: We had already been investigated numerous times while staying at the SK embassy and in prisons in third countries before entering SK. But when we arrived in SK we had to go through another similar investigation.

Imsu: I went through an incredibly severe investigation. When I was in NK, I worked with one of the most important NKR's. I talked about him and told the investigators I had worked with him. I talked about him to prove my identification and to be validated as an NKR. But they suspected I came to SK to kill him. I told them I tried to come to SK much earlier than he did. But the government had closed the route to SK and changed to a favorable policy in regard to NK. I talked about people who tried to help me earlier to get me to SK. All the people I named had to come there to witness to my innocence. Only then was I able to get out of that place. Whenever I remember my experience there, I feel terribly upset. It took more than half a year to prove my innocence. I had to say the same things over and over again. Sometimes, I begged them to expel me back to NK. Going through the investigation was that hard.

Language Barrier after Resettlement Orientation

After the investigation process, it was mandatory for all NKRers to participate for three months in a group orientation at an educational facility specifically for NKRers, called Hanawon. In the orientation, they went through education classes on culture, society and political systems of SK as preparation for their new life in SK. Even after having intensive education, as soon as they come out of the resettlement facility, most NKRers are embarrassed by various aspects of SK life. Fourteen RPs identified their first and the most difficult adjustment problem in SK to be the language barrier.

Misung: I liked staying at Hanawon which was like a heaven. While there, I had no worries, and I could just be happy. When I woke up in the morning, I could exercise, have meetings, study with others, go to church on Sunday. They gave us nice snacks. It was really a good life. I always talked with other NKRers about my hope to get to SK. But when I came out from there, I could do nothing. There were so many difficulties and challenges to adjust to in SK. I didn't know any basic words. So, although I needed something, I could not buy it because I didn't know the name of what I wanted, like stapler, white-out... there were countless things like that.

Suna: When NKRers come out from Hanawon, they come out full of dreams, hopes and desires. But once out, all NKRers get hurt... They taught us we should not try to meet NKRers, but SKers. But in reality, SKers are not open to us... I tried to get a job as soon as I came out from Hanawon. But, whenever I go somewhere, they ask if I am Korean-Chinese. When I tried to work in an office, someone asked me to print something on paper, and I didn't understand what "print" meant. Everything... Every word was so different and new. It was very hard to work.

Junho: I got out from Hanawon in May... I still want to tell them they should educate us for practical things so we can adjust more easily. What I learned from Hanawon is not helpful at all... If the SK government really wants us to adjust well, then they should teach us what is necessary -- like English words and words that SK people most often use. Without knowing anything like that, just trying to communicate with regular SKers was not only hard. It was impossible.

Hanhee: It was too hard because of language. Often I could not understand, and also SKers often did not understand what I tried to say. I got stressed out. Because SKers use too many foreign words, I could not understand

and was distressed. I had no confidence to ask what they meant and I did not know what to do. I felt I was an alien isolated in an island. It was so stressful.

Yonghun: After coming out of Hanawon, I was hired to a small company where about ten people worked. I just had to do a very simple job. Everything was systematically organized in computer system, so I only had to click several things. Nevertheless, I saw the computer for the first time, and did not know how to turn it on and off. So, the boss gave me another job just to answer the phone. I had to speak nicely, but I felt ashamed to do that. After doing the same work for awhile, I got used to responding to phone calls. And then, the problem was I could not understand what customer said. Because I could not communicate, my boss had to answer the phone calls, and then the customer came to the company and complained about me. I could not understand anything, the electronic products and the name of the companies, etc.

Hyunah: I like to talk. I am not much bothered by other people's inability to understand me. However, it is bothersome that I don't understand them. I learned what coffee is after coming to SK. So, it was good when I learned about coffee, but when somebody said 'milk' coffee, because I didn't know what milk was, I felt so bad. The language is such a challenge.

Lack of Social Support

Fifteen interviewees indicated that they discovered that SKs for the most part feel unfavorably about them. Even though NKR first open themselves up and approach SKs, NKR are discriminated against. Inevitably, many NKR experience that they are prejudged and misunderstood. From the attitude and comments of SKs, NKR are emotionally offended and have a difficult time overcoming their pain.

Junho: The prejudice of SKs makes it hard to adjust to this society. They say we escaped NK by abandoning our dying families there. They say we are selfish. For a while, I went to a lecture on national security in which I had to teach the reality of NK especially as that relates to war preparation. After the lecture, what I always received as questions were pokes at my weaknesses. I could not do that work anymore. People kept hurting me with negative questions and made me feel guilty about my coming to SK.

Hyojong: Once I had a part time job in a restaurant. There was a Chinese customer with whom I spoke in Chinese. A SK customer heard me

speaking in Chinese, and he thought I might be an illegal Chinese worker. He began to say very bad things to me and said he would report me. I fought him while saying even worse words to him. I screamed to the owner of restaurant to fire me... After that incident, I worked in another office... But, in a few months, they seemed to ignore me... SKs are only nice in the beginning and reveal their real heart later. I have not wanted to open my heart to any SKs since then.

Hyunah: I wanted to make many SK friends, but it is not easy at all. People of my age (early 20s) are okay about making a NK friend. But their parents had an anti-communist education when they were growing up. So, even though Korean society turned to be very open to NK, because SK friends are under their parents' control, they say to me one day that their parents have told them they cannot be friends with NKR. It hurts. It happened many times to me. Although they were interested in me out of curiosity, because of their parents' influence, the friendship could not last.

Miju: I came to SK because I hated NK. However, SKs attacked me while considering me as a person from NK. So, it is very hard to open my heart to SKs.

Homesickness

Even though NKRs came to SK as they wished and decided, and even though they hate the NK government, as their experience in SK becomes associated with the feelings of isolation, alienation and marginalization, many NKRs experience homesickness. Fourteen RPs mentioned their feeling about homesickness. Even if their adjustment process goes well, they have guilty feelings because they have family members and friends still in NK. Because of the fact that travel is impossible between NK and SK, the fact they are not able to think of visiting their families makes their lives emotionally difficult.

Junghun: For the first few years, I could not adjust to life in SK. I could not concentrate on anything. It was not because I was hungry, but because I really missed my hometown, my dad... I could not mentally and emotionally adjust to SK....

Suna: NK... Just to say that word makes me cry. I was born there, and grew up there, and my brothers are living there. We never know how long it will take to unify NK and SK. I may not see my sister before my death. I really want to see her. I am really desperate to meet with my brothers and sisters and let them know what I have learned. I want to give them some food... but, there is nothing that I can do. Although I work really hard in SK, my families and relatives are dying there. It's painful. They are so poor. They might go to a concentration camp or they might be deported somewhere. They may be in trouble because of my coming to SK.

Sunwha: When I think of NK, because of thoughts on my hometown and my parents, it's very painful. I cannot go back there. I cry much. Although NK government is terrible, I miss the country and my friends. It was really hard to live there, because I did not want to starve. I came here for my own benefit. Homesickness and feeling something missing is unbearable because my family is still there.

Miju: I feel very lonely. I feel so isolated. Always, I miss my family in NK. When I go outside on a weekend, and when I see other SK families, I cry. Especially around holiday seasons, I miss NK. I don't want to live in NK, but I want to visit there. The fact that I cannot go there at all makes me very sad.

Hyunah: In the beginning of life in SK, everything was so new, and I wanted to learn everything. But as I got better adjusted, I got to see other people's happy faces. They were talking with their family members and holding hands... People in SK say 'I love you' which is never heard in NK. I want to say I love you to my family in NK. Although I cannot go back and live there, I would like to travel there.

Unresolved Emotional and Psychological Issues from the Past

Many NKR go through emotional difficulties because of unresolved issues related to their past experiences and the present experiences of other NKs in NK and China. The indescribable horrors of their past are the source of their emotional distresses, including extended periods of depression and PTSD. Terrible memories come up to their consciousness in the course of their daily lives, because both negative and positive experiences in SK can trigger associations with past and current traumas. Thus they have a hard time maintaining their work in peace. Eight RPs described their experiences of PTSD, and ten RPs indicated their sufferings from depression.

Youngok: I experienced PTSD. People think it is only felt by women, but men also experience its symptoms. For me, it has been eight years since I escaped from NK. But, I still wake up in the middle of the night from nightmares. Experiences from NK and China still bother my dreams. Escaping NK was very traumatic... I believe that the PTSD we experience after our traumas of escaping NK seems understandable to us. But in SK, SKs consider us mentally sick, and they prescribe medicine. I feel very bad for how they treat us.

Minju: Witnessing dead people was very traumatic for me. Their intestines all came out and then the hunting dogs from the security guard savaged the bodies. The mom and the kids who were attempting to run away were killed. But the security guards treated them like it was their own fault they died. It was horrible... I can say it now in peace. But I still dream about it although it has been ten years since I witnessed that incident... Around that time, I lost my grandmother. I cannot remember how I lost my grandmother although I have tried very hard to remember.

Kyerim: In NK, just to survive I had to dig out anything green on the ground to eat. After coming to SK, while I am walking and I simply see some bracken, I feel very disturbed. Because I ate grass to save my life, I suffered from constipation and other problems. Terrible... Although I hate NK so much, whenever I dream, it is all about NK. It disturbs me a lot. I really wish I never dreamed about NK. SKs say I need some counseling. But although I go to counseling, because what we experienced did not end in the past, but it is an experience that is ongoing, that my family and my friends are suffering right now, counseling cannot help me and other NKR's.

Yongsun: I had a baby after coming to SK. When I see my baby's eyes, I remember the eyes of babies in the concentration camp. When I see my baby's eating, it reminds me about the babies dying from starvation at the concentration camp. It is traumatic to remember them. I cannot remove that memory.

Yeonmin: For about three years, I thought of dying and I thought of killing myself in the apartment. I did not know it was a symptom of depression. It was so hard to manage my feeling, but when I learned about depression, I could reflect on my symptoms as they related to things going on. One time, I thought I opened the door of refrigerator, but it was the window. I almost died. When I thought of my kids, because they need me, I was able to make up my mind and came back to the norm.

Junho: I needed somebody to rely on. So, I met with other NKR's who journeyed together to escape China. But, whenever I met with them, because we had unresolved angers and terrible feelings that we experienced on the way to SK, our meetings ended up with continuous cursing. Because we have so

many unresolved issues from the past, we just fired each other up over the issues and kept drinking.

Difficulty with Acculturation Process

Another challenge in SK is that NKR have no idea about general SK cultural expectations, standards and values. Since there is nowhere to learn these things, many are often not sure whether what they experience and think are the right way to do it. Because of a lack of information or a lack of social support, NKRs apply their NK standards of life to the culture of SK. Thirteen RPs indicated acculturation process as one of the most difficult experiences in SK.

Myunghwa: There are many things which do not make sense to me because of cultural differences... If I do not have something good to offer, whether it's money or appearance, no one would take any notice of me. I feel this society makes me work to make more money... It seems SKs are flattering... Although they hate some people, they just hide such negative feelings. NKs say negative things. But, here in SK, people hold their grudges, and only say good things because they have some hidden purpose. In NK, there is nothing like a compliment. If someone did a really good job for the country, maybe that person would be praised in the newspaper or through a broadcast. Here in SK, people cover dirty things with praise. It's ridiculous...

Mijong: In NK, it was impossible to think of the future. But here we can enjoy so many things without starvation. Because so many interesting things attract us, because we've not been trained to choose right... we are easy targets of fraud.

Youngok: It is very hard for NKR to stay at a job more than six months. It is because they are having a hard time building relationships. They are from a totally different culture and now live in a completely new culture. It's different for SKs who go to the U.S. and adjust there, because they are based on the same democratic and capitalist society. There is a personality problem, too. NKRs are full-blooded and passionate, ready to criticize other people. SKs usually do not make others angry, but when NKRs are angry, they let their anger out and break the relationship. Because of such problems, it is really hard to adjust.

Hyunsu: There are big cultural gaps between NKs and SKs. Because they lived in NK without any freedoms, many of them misunderstand the

concept of freedom. They think that since they came to the country of freedom, they should live as they wish. They think they should live without working. Some people extort other people. Because of such bad behavior by some NKR, now all NKRs have a poor reputation.

Mistrust among North Korean Refugees

Ten RPs indicated that they find it difficult to trust other NKRs. Since living in NK, where they existed under a system of constantly being observed, mistrust was part of their lives. Even in SK, their lives may be watched by NK spies who will report their living in SK to NK government in order to harm their families. Thus, many NKRs even in their community often do not share too much personal information and try not to get too close to other people. Moreover, because many NKRs experienced difficulties from other NKRs in NK and China, and they know many NKRs now live with no sense of morality as a result of the dire conditions of their lives, while being unable to trust others is a source of difficulty in SK life, it is also a fact of daily life.

Junho: It is not easy to live in SK as NKRs. Because of NK spies sent by the NK government as it was reported in the newspaper, we are not safe even here. The NK government sends spies disguised as NKRs to find us. So, NKRs experience a hard time trusting other NKRs. We talk about our life in SK except the topic about Kim Il-Sung and Kim Jong-Il, just in case negative comments might harm our families in NK.

Hyunah: I could not understand why we who became SKs can be sent to NK and to concentration camps in NK. From the NK government view, I am not a perfect SK citizen, because the NK government never released our citizenship. Whether we became SKs or not, we are NKs to them even though they will not give us any food and will use us as slaves for their own benefit. Long ago, when there was system of slavery, masters brought back the escaped slaves and beat them and exploited them again, right? NK is just like that. Moreover, many NKRs just to survive their life did a lot of bad things, like stealing and things. So, if NKRs experienced something like that from other NKRs, they will report them to the NK government in repayment because of their anger.

Sunwha: NK spies are working in SK, that is certain. So, many NKR, not just myself, are afraid of threats on family members and relatives who are still living in NK. Among NKRs, spies disguised as NKRs can work at the order of Kim Jong-Il.

Taehwan: In NK, because of difficulties that we experienced, many people who used to work at physical labors think the people with titles in the communist party are thieves of the country. Also, the bosses and leaders think of manual laborers as merely tools to be used for their work. We do not trust each other—we distrust each other. Not to trust each other has become a habit. It must surely influence our relationships with SKs.

Yeonmin: When I meet with people, I try not to develop a deep relationship. If I become close to somebody, I might want to show my internal things, like my thoughts and emotions. I want to hide those and I don't like the idea that people might get to know my inner self.

Positive Mindset as a Coping Strategy

Even though the life situation and the adjustment process in SK are challenging for most NKRs, eighteen RPs indicated that they have continued to have a positive mindset and would keep trying to adjust better in SK. With a positive attitude and some sense of purpose and meaning, one can infer they have the potential to become important members of SK society.

Hyunchul: I remembered my boss's saying, "To live in SK is hard." Since I heard that, I began to think 'I can overcome the difficulties even though I live in SK.' I guess most NKRs do not think that way... At my job training, I almost gave up because it was so hard. But because I was the only NKR in training, when I thought of giving up, I got upset with myself because of my NKR pride. So, I kept trying and kept studying. As I studied I began to understand the principles of how things work... Still I face various challenges as an NKR related to my job. But, I keep working hard.

Junho: Many NKRs have no purpose in their life in SK. It's because most of their life's purpose was to come to SK that has now been realized. I believe NKRs need to know what they are good at, what they like and what more they want to do in their lives. When they know it, they can have fine jobs and they can live with new purposes. Even though it is really difficult to adjust in SK, when I compare these difficulties to any other difficulties in China and

NK, difficulties in SK are endurable. It's not as hard as starving for many days and being chased every moment. NKR's are not those who are going to live in SK forever. We have a place to go back to when NK and SK become united. So, while thinking of going back, we should adjust here really well, and we should show NK's in the future that we did a really good job while in SK.

Hyunsu: For me, to live with a positive mindset helps me to sustain my life in SK. I believe if people only look back, they cannot go forward toward the future. So I believe that even though I had many difficulties in the past, my door for the future is opening. That has been true as well when I reflect on my past. After my family was deported to a rural area, out of nothing our family cultivated our life together... Even though I went through numerous difficulties, I've overcome everything.

Youngok: I studied really hard and memorized all the words that SK's use. In two months, I had no problem in communication. I kept thinking that I graduated from a college in NK, and I have to adjust with the pride of my college. I feel any NKR's can communicate if they study and keep working hard. The thing they need is a really nice SK supporter who can be patient with NKR's for several months.

Maintaining Family Connection in North Korea as a Coping Strategy

One way for NKR's to be motivated to strengthen their feeling of losing their NK identity, being isolated and disconnected from relationships in SK is to be connected with their family members who are still in NK. To be able to have updated information about the current NK situation and their family situation has become a great emotional support for them. Through Chinese people who can legally travel to NK, NKR's also send some money to support their family's life. Meanwhile, NK is still a closed country where a secret observation system works even to this time. Thus, to maintain family ties risks the safety of their families in NK. Eleven RPs mentioned their experiences of connection to their family in NK and supporting them.

Miju: One good thing about technology is I can make a phone call. My family in NK lives close to China. So, with Chinese cell phones, I can be

connected with them once or twice a month. As long as the Kim Jong-Il government continues, any support of SK government doesn't get delivered to ordinary NKs. NKR's like me who can connect with NKs can be a more practical connection to help suffering NKs. After I came to SK, I met with a missionary who asked me how to send twelve tons of corn. I asked him to send it to my hometown with the name of my Chinese relative. One ton was delivered to my family. My mom could eat with it until she died. I also sent money -- about thirty million man won (about thirty thousand U.S. dollars) -- for practical help.

Suna: To be connected to my family in NK was a great relief to me. Once I was connected on the phone, my husband's friend who connected it was caught and killed. Some people just take the money from NKR's and do not deliver it to NK family for the right amount. Because I know that, I don't try to connect with my family anymore. I do not even know if they still live where they used to live. They might be deported to a rural area. I just pray for them.

Imsu: My family and my children are still in NK. It is tragic that I am not with them. If the NK government knows I am here, then my family can be all dead. But my decision to come to SK was good because I can help them through a Chinese connection. Although I am not wealthy in SK, I can eat and live with enough food. I save money as much as I can. I help my family by sending money to NK.

Hyunsu: I have my uncle in China, and through him my parents could live. My uncle is Chinese-Korean who can legally go into NK. So, I sent him about twenty million won (which is about two thousand U.S. dollars), and he could use that money to help my family. That way, I served my parents until they died. My wife's parents are both in NK too. But, she doesn't trust that her family can receive money. It's true too. Even though NKR's cannot be sure if it is delivered or not, they just send money with a little hope. Although we send Ten million won (about one thousand dollars), if ten or twenty percent of it may be delivered to my family, then it would be okay. It's better than nothing.

Myungwha: After coming to SK, I have been able to get in touch with my mom. My mom knows I am alive and live well enough, because I earn money and send money to her. Since she knows my living in SK, she feels okay. That is what sustains me in SK.

Prayer as a Coping Strategy

Twelve RPs indicated that praying hard was their coping method. By praying and being aware of their being in SK as a sign of God's providence, many NKRers experience being motivated to overcome their difficulties in the process of adjustment.

Hyeyoung: If I keep praying, God really responds. I hear God saying into my ears "don't worry..." I am convinced that God exists. My husband was addicted to smoke since when he was seventeen years old. He loved to smoke more than he loved me. Nevertheless, I prayed and prayed out loud; in a month, he became very sick and stopped smoking. Men could not stop him, but God stopped him. I confidently say to my kids that they should keep praying.

Juyeon: Since I began to believe I am a chosen one, I began to go to church. In the fullness of the Holy Spirit, I pray that I will be the servant of God. I did not know how to pray in the beginning, but now I become anxious if I don't go to church or if I don't pray. While praying, I feel comforted.

Yeonmin: Even though God may not answer right away, since I trust in God and since I am sure that God will answer, I pray. To pray is how I become empowered. Because there is nobody to rely on, I rely on God.

Junghun: I am an independent person, so I always try to solve any problem by myself. However, when my life situation is in difficulty and when the problems are too hard to solve, I seek God's help. I pray really hard with all of my heart. When I go to church, I can cry. I cannot resist crying. I love to pray.

Suna: I prayed really a lot. I went to early morning service every day, and went to the prayer house for intense prayer to ask God to help my business. In three years of hard prayer and work, my business became the model company for the NKR community. I felt very grateful about it. I made a list of prayer topics and prayed for one hundred days. When I looked at my list, all had been realized. I am very thankful for God's grace.

Experience of Divine Intervention Even before Becoming Christians

Twelve RPs indicated that they had experienced calling on the name of God and having strong feelings that God made things happen, even before they knew about God or

Christianity in NK and in China. Those strong experiences became their motivation for keeping their trust in God even when their situation seems difficult.

Junghun: It was really not easy to cross the border between NK and China. I was very nervous and anxious. At that time I did not know who God was, but out of my mouth the phrase came out 'God, please help me.' Without knowing anything, I just called on God. I am still wondering how it could happen. It was around May when thin ice was still on the river. I could have died while stepping on thin ice. I thought only of going to China. Anyhow, I crossed the river on the ice and reached China. The remembrance of crossing the river was a very special experience to me. I think I felt my first love of God at that time. Even though my life is very difficult and I cannot experience God in here, whenever I remember that experience, I cannot deny the presence of God.

Yeonmin: My family needed water to drink. We were so desperate. We just instinctively prayed and said 'God, we have no water, give us water for life.' All of a sudden, water began to come out from nowhere. We were amazed and we had water to drink. We thought God had heard our prayer.

Miju: I did not go church in China even though my brother became a Christian. When my brother and I were caught I said to him 'If God exists and if we get out of here, I will believe in God.' The Chinese police separated us in different rooms and began their interrogation. For the safety of my family in NK, my brother and I had to lie about when we came to China and through which region we came to China. I said I came through OO area and crossed the border in August. I begged to the police to save my brother. My brother said the same thing to the police who were questioning him. The policemen were moved by our worrying for each other and they released us.

Imsu: I was an atheist in NK like all other NKs. I was one who preached there is no God. But even I asked God for help when I was in a desperate situation. When I escaped NK, three people made fake passports together and left NK. While coming out, the two other people were caught. When I saw them being caught, I became very anxious and asked God to save me. I was saved.

Hyojong: Tuman River does not look hard to cross, but the force of flowing water is very fast and the rocks are very slippery. I could not swim. When the depth of water was too much for me to handle, I became distressed. I was carrying my baby on my back and thought that if we died together maybe that would be happiness. I lost consciousness. When I revived, I was caught by a limb of a tree growing in China. It was the grace of God. Out of my unconscious I had said 'God help me.'

Church as Indoctrination Group

Regarding the Christian church and Christian believers, many NKRers have high expectations in terms of morality and hospitality. However, after coming to SK, and after attending several SK churches, many NKRers were hurt by SK Christians. As they also witness a discrepancy between the preached words and the real lives of Christians, and as they do not want to feel compelled to participate in church services and other meetings, many NKRers move away from their belief in God and leave the church with negative feelings of abandonment and contempt. Nine RPs compared evangelism of SK church as a type of colonialism, and eleven RPs indicated their hurt by SK Christians.

Hynchul: Most NKRers were just busy trying to find food and to survive one more day. With this mentality, adjusting to the life of SK is very hard. Even though pastors teach one by one, we cannot get it. That is the truth. To learn the Bible, to force NKRers to study can never be effective. We should be encouraged. Otherwise, to participate in Bible study is like being forced to participate in the indoctrination classes in NK, which was an abomination.

Yonghun: To believe in God is not easy. In NK, what we learned about the church was entirely negative. Also, because SK Christians keep calling and trying to force me to come to church, I don't want to go to church. If they would let me be free, then I may like to go. I was sick and tired of the indoctrination groups in NK and I don't want to be forced to get in such groups again in SK. I hated such nagging by the SK Christians who visited my home to take me to indoctrination Bible classes.

Suna: There are many people who had hurtful experiences while they attended church. I am sure that most NKRers who stayed in China more than a couple of years and had to travel to SK via third-world countries, experienced miracles of God and as a result accepted the Christian faith. While staying in the third-world countries, people prayed very hard. But after coming to SK, their hearts closed. Once their hearts have closed, it is very hard to re-open them. They often are hurt by simple comments of pastors or church members. And we are sick and tired of the kind of brainwashing education we received from NK. In the SK church, what SKers do is often very similar to how we were educated in NK. That makes us feel not good about going. That's why NKRers are not going to church. I feel sad about it.

Junho: Even though I accepted Christ while staying in China, after coming to SK, I did not go to church... The Church... For us, it is very hard to learn the Bible and its theological explanations. It is really similar to how we received our education on Juche ideology in NK. If SK churches attempt to teach about the Bible systematically, NKs will think they are seeing Kim Jung Il in the church. It should not happen like that. For NKs, a relaxed environment should be provided.

Sunwha: We always had to praise Kim Il-Sung in NK, we had to devote ourselves all day to learn the ideology of Kim Il Sung and Kim Jung Il. We really hated doing that. But when we go to SK church, what Christians do is the same thing... just with a different name.

Hyunah: When I visited several churches to find a right church for me, I realized many churches are not about God. Many of them were not found on the blood of Christ. Instead, I got a feeling that it was built by men. So many pastors seem to want people to idolize them, although they have limits. I could not find God in those churches... Also, I experienced Christians who only care about people who look good in appearance. From a church, I received many calls to come to church. So, I went there. But, whenever I went, nobody welcomed me and no one looked at me nicely. They just call over and over again to get me to come. They tried to retain my attachment to the church.

Saeteo Church as Support Network

Eleven RPs indicated that they like to come to Saeteo church because they feel they are understood at a church for NKR. As a place that provides a source of emotional and spiritual support, NKR experiences good feelings that come with being welcomed, comforted and loved. Also, they are motivated to become a better member of SK society with such empowered feelings.

Hyunchul: Although it is hard to make any friends in SK society, when I come to the NKR church, NKRs are friends. They are really warm and friendly. So, I can open my heart and can build a strong relationship with them. I believe myself and other NKRs can prepare what we can do for unification through this church.

Miju: When I came to this church, I felt comforted. Because the people

in this church knew and understood my pain, because they all experienced what I experienced, I felt I was understood without saying anything about my past experiences. I developed some kind of attached feeling to this church.

Hyunsu: I began to come to church to hear the sermons. To listen to a sermon empowers me a lot. Because the pastor is an NKR and understands our situation while he also knows SK very well, he reflects our lives according to our context in SK. The sermons are really empowering. When I went to SK churches before coming here, I thought preaching was like indoctrination class of NK. But, in this church, it is different.

Youngok: I feel being loved, and I feel I am treated as a human being. People need wisdom for life and need time to reflect on their lives. Through coming to church, I believe people can reflect on themselves and can have moments to make their lives better. I think having faith provides a system of cleansing the self, for instance, through listening to the sermons.

Yongsun: I was scared of going to church because of what I learned from NK. After coming to church once and twice, my heart was opened. I began to rely on people in the church. I am grateful that people understand me and let the situation of me and other NKRs be known to the world.

Working toward Unification as Newly Found Mission

Twelve RPs realize they have discovered a special meaning and vocation about why they are here at this specific place at this specific time. While reflecting on where they came from, many of them began to believe they are located in SK for the preparation of unification between NK and SK in the future. In order to make that possible, they became more responsible for their lives in SK and do their best to be model NKRs in SK society. Also, while acknowledging many other marginalized groups in SK other than NKRs, they voluntarily go to find people to serve.

Imsu: The NK government should perish. When I worked as a leader of the communist party, I could access the nuclear power station. NK is ready for war. I know because I had to inspect those things. If the NK government releases only several percent of their investment in the armaments to ordinary NKs, everyone could live without starvation. But the NK government doesn't do that. It's so sad... So, I want to contribute to shattering the NK government

by participating in OO... I also do volunteer social service to help disabled SK people. I not only receive help from the SK government, but by doing something helpful for the SK government, I contribute things that I can do. Whenever I help them, I feel I am doing something better and I can contribute something important to SK.

Taehwan: Who are the people preparing for the unification? It should be both NKs and SKs. For better preparation for unification I believe I and other NKRers should be prepared. I believe my church has a great responsibility to prepare NKRers for the future unification. As we adjust well in SK, and as we learn well about SK culture and people, we can be the bridge between NK and SK.

Suna: I really appreciate God for realizing what we experience here, and I believe God has a purpose for us...I dream of planting a church in NK. I really pray for that to happen. I believe God called me and other NKRers to prepare for unification and called us to trust in God. In trust, I should think of the future of NK.

Hyunchul: There is no end to greediness. In NK, NKs were happy only if they could eat. But, after coming to SK, they have more desires. I think the most important thing is to be grateful and to think of paying back. I think only one-way receiving is wrong. Although NKs did not do anything to SK society, they complain too much. They have a lot of debts. But because of their bad habit of receiving things, they just complain about so many things. They do not remember how they were treated by the government in NK. I think to serve other people is a good way to pay back. When I participate in volunteer social service, I can help other SK people who are in difficulty. By helping them, I also have better self-esteem and I hope I can be a more useful person in SK society.

North Korean Refugees Confronting North Korean Indoctrination

All twenty-two RPs said their perspective on NK, SK and life changed through their actual experience. Even though many NKRers thought they understood SK and democratic society, until they really experienced it themselves, they could not realize the missing part they had not been informed about. Even while starving and having other difficulties in NK, because of the result of the education that they had, many of them still

believed NK was the best country. Because of the diversity of the changed perspectives, many cases are presented in this section.

Hyunchul: When I escaped NK, I never thought of coming to SK. Because of the brainwashing education I had received, I had a great fear of SKs. Also, I simply thought NK was the best country in the world. If I had been awakened to the reality of the the situation of NK a little earlier, I might have come to SK much earlier. After getting out of NK, I realized the reason the NK situation is so terrible is not because of problems outside NK, but because of the problems inside NK. I left NK with my friends by being connected to a broker. However, my sister never trusted the broker who tried to help her to get out. Her mistrust of others was the result of our brainwashing education.

Hyunsu: Juche ideology is very much emphasized, even though people cannot be the owner of themselves in reality as it promises. Juche ideology was never applied in real life. Even though people worked very hard, those who benefitted were not those who worked, but those in the communist party. The party always brainwashed people to believe they will all eat white rice and beef soup and live in a shingle-roofed houses if people keep working hard for the communist party. They say the best wish of Kim Il-Sung was that all people should live equally well. None of his wish was realized. After people had devoted their whole lives to the party, what they earned was to die from starvation. After coming to SK, I realized that this capitalist country has already realized the ideals of the communist country. In NK, I learned that the limitation of the capitalist country is that as much as people make the effort, society cannot give a good life for all; in order to live well, people have to exploit other people's labors; to make a mistake is the cause of the death of the whole family because the law of the jungle applies. From my experience, what I learned in NK is all lies. In the capitalist country people can live well as they want if they make the effort.

Junghun: My perspective on the family has changed completely. In NK, I hated my parents. It seemed my parents made mistakes in what they said. If they had not said what they did, they might not have been caught and I might have kept living a wealthy life. I thought they ruined my life. After coming to SK, I realized it was not their fault but the fault of an evil system. It is not normal to ruin the whole family because of one comment. I became very sorry for my anger toward my parents. I am truly sorry.

Kyerim: When I was in NK, I believed SK to be a really poor country. While living in NK, when there was anyone who came from China, I was very curious if electricity works in China, what people eat there, etc. When I came from China to a concentration camp in NK, NK guards asked me how electricity works and what people eat in China. When I said electricity works

at any time and people eat white rice and beef soup for three meals, the guards could not believe what I said, so they beat me. When I got out of concentration camp, I had to promise not to talk anything about Chinese life to regular citizens. They could not imagine a life with electricity and white rice meals. For people like them, even if I tell them of the life style of SK, they will never understand, and they can not imagine.

Juyeon: In SK, people can curse the president. If anybody makes such comment in NK, the person disappears right away. I lived in such a country. Here, I am really relieved and free. NK is really a hell. There was no way to learn about the presence of God. When Korea became independent, I heard my friend's mom was Christian. All people in the town were scared of her and avoided any contact with her. We learned America was the worst enemy who killed a lot of NKs in the Korean War. After coming to SK, I realize that the negative things I learned about SK and America are far from true. NK does really bad politics.

Hyunah: In NK, I thought the happiest life was given to those who hold high positions. I thought people with authority and high positions were really great people. After coming to SK, I realize the position is not as important as I thought. More important is that people with high positions should use their authority and how they live and influence other people's life positively. In NK, I also thought entertainers were great people, but in SK I learned entertainment is just one of many jobs.

What North Korean Refugees Want

What NKR's want to experience from SK's is to be understood with the knowledge of what they went through and for SK's not to prejudge them with negative perceptions. When social support of SK's for NKR's in trust has taken place, NKR's may feel they are understood, by which they would feel empowered in their difficulties. Sixteen RPs hoped that SK's and SK Christian would be interested in responding to NKR's' experiences with understanding.

Suna: Even though NKR's are not good at many things, they need to be encouraged. To commend and to encourage is the way to make their heart to open to SK. It is true that many NKR's are not adjusting well and some do bad things. However, it is also true that many NKR's do their best to adjust better every day. Depending on what kind of job they get, and depending on how fast

they find the job which fits them, the duration of adjustment process can get faster or slower. Before judging and devaluing our ability, I hope SKs can understand our situation while enduring and waiting for us to reach their expectation.

Minju: When an SK pastor introduces me to other SK church members, I hope the pastor introduces my life and experiences even if it is brief. Without informing other of my past experiences, when I was connected to some SKs, they just pitied me and treated my past experiences as just wrong. I wish for some more meeting time for NKs and SKs to get to know each other better.

Hyunah: NKR's can help each other by hearing each other's stories. However, NKR's cannot solve the problems that they confront in SK society. So, we need the practical help of SKs. However, most SKs seem to have negative perceptions about us. People in SK are very cold. All are cold-blooded. They just think NKR's are originally not good, and they say negative comments and hurt our feelings. Even though when I asked a very little thing out of ignorance, they responded they do not know either. SKs are indifferent to me and not nice to me. In order not to get hurt, I won't ask. I become more timid. What is the most important thing is to have some emotional support.

Miju: We want to be cared about and understood. Because that basic element does not exist, good relationships cannot begin. Because of incident in NK, my [NKR] company was affected. I cannot think positively about my being when I feel I am one who does not belong to this society. As one who came from NK, I don't want to be blamed for issues related to the NK government. SKs should understand the sorrow that I and other NKR's experience.

Conclusion

The findings from interviews present the intensity and diversity of difficulties experienced by NKR's in various locations with all the dynamics that go on in terms of politics, history, ideologies, etc. Even though the research partners who participated in this study see themselves as well adjusted, the pain and suffering that these NKR's have undergone are tremendous. Considering that most other NKR's outside the church may be exposed to more distress – with no understanding from the SK society and not much social support as they struggle with their feelings of isolation and marginalization – the burden of adjustment and the effort to survive in a new environment are unimaginable.

Another interesting finding from the interview is that even if they are placed in a new cultural setting which has a different history and has developed differently, rather than receiving that new information on its own terms, NKRers take in the SK system by comparing it to their former lived experiences, values and standards. To live in a different culture with different geopolitical space does not mean they completely detach themselves from their past locations. Instead, their past experience inevitably shapes and informs their views of experiences that they encounter in their new space. With the identity they had formed already, while not abandoning their former identity and experiences, they make their life more meaningful in the new location. I.e., their past experiences, even if those are numerous traumatic and disastrous memories, because those are the sources of their views and meanings, those experiences should be used to make their life more meaningful.

With these findings and understandings, in the following chapter, from a geopolitical perspective, the cause of the problems and experiences with the problems will be discussed. With a sense of Korean history and geopolitics, the reasons why NK became a country as many NKRers have described it and the reasons why SKs and SK Christians became not very favorable to NKRers will be investigated.

CHAPTER IV

Geopolitical History of Korea and North Korean Refugees

In order to provide the practical help for NKR in SK in the future, it is necessary to know where they have been in the past and where they are located in the present. Also, for the purpose of understanding why and how NK and SK have come to be shaped as the place in which numberless NKs are suffering in NK and many NKRs are experiencing difficulty in SK, it is equally necessary to comprehend the international as well as the national contexts that produced a separated North and South Korea.

Geographically, Korea is surrounded by China, Russia (previously the Soviet Union or Russian Federation) and Japan. Over many decades, enormous upheavals in international relations and geopolitics among these and other nations have greatly and many times destructively impacted the lives of the people of Korea. Since the late 19th century, rapid geopolitical changes have taken place in the Korean peninsula. The changes affected the daily life style, thoughts and values of individuals and communities, that had taken place in the past, have continued to influence the present. Whether or not individuals or communities are aware of the political and social influences that impact them, they have been shaped by these dynamic events. For that reason, this study has explored the geopolitical space of NK that has shaped the worldview of NKs and of SK, a place where NKRs are currently undergoing a very difficult adjustment experience.

History reveals many reasons why NK and SK began their separate existence. From a postmodern geopolitical and historical perspective, this chapter will explore the

background of NK and SK which determined the destiny of NKRers who had to move from the turmoil of their original political space to the unfamiliar and inhospitable space of China and finally to the difficult yet promising space of SK. With the understanding that political ideologies and social realities shaped the differences in individuals and groups in Korea, by investigating the causes and the effects—most importantly the cultural, political, historical and sociological components—that influenced the views and experiences of NKRers in NK and SK, this chapter traces background dynamics in history which affect the shape of the space that NKRers experienced in the past and are experiencing in the present.

Changed Geopolitical Dynamics by Foreign Influences before Japanese Colonialism

According to the national foundational myth, Korea was founded by Tangun in about the third millennium B.C. The new country was located in between China, Russia and Japan, a position that, since ancient times, has resulted in numerous wars and frequent international negotiations.⁵⁶ While being located in the middle of several strong international influences outside its own borders, because of its geography the role of Korea was to relieve international tensions or to be converged on by international conflicts in its own territory. Despite numerous attacks on Korean territory, what the Korean people believe is that they have successfully protected their territory, developed their own language and preserved their civilization—until the early 1900s.⁵⁷

⁵⁶ Bruce Cumings, *Korea's Place in the Sun: A Modern History*, (New York: W.W. Norton & Company, 2005), 23.

⁵⁷ *Ibid.*, 19.

In the 19th century, Korea was known as the Chosun Dynasty (1392-1910) and was ruled by the Lee Dynasty in which the rulers adopted the philosophy of Confucianism as an organizing principle of their society.⁵⁸ According to the concept of Confucianism, social order was hierarchically defined, and the emperor and an aristocratic class formed the ruling class of the country. They were in charge of governing while the general citizenry was expected to submit to orders from above. The social status was determined by individuals' ancestry, and individuals were born into their social status. One who was born into the class of slaves, did not have the opportunity to move up the social ladder. Frequently they were subjected to exploitation and abuse.⁵⁹ In the social system, what individuals could do within their level of power and how they were treated by others was inevitably differentiated and determined by their social rank.

Because the rule of social status destines individuals' experiences in the sense of their roles in society, individuals in the lower class were not allowed educational opportunities. Inevitably, without any knowledge of various aspects and functions of society, individuals in the lower classes were excluded from politics and any participation in the process of policy making which confined them to the space of not being understood by or benefitting from the culture that individuals in the upper classes experienced. Individuals in the lower classes were marginalized and oppressed by their

⁵⁸ Kwang Shick Kang, *Neo-Confucianism and Political Culture in Chosun* (Seoul: Jipmundang, 2000), 47, 50.

⁵⁹ Woo Yeong Jo, "Estate System in Early Jo-sun Society: Its Societal Location and Ideal Structure," *Bubsahak Yeongu* 28, (2003): 114.

society. Rather than being treated with dignity, they were treated as property and they worked at the mercy of the lord's pleasure within an oppressive social system.

Influence of Christian Mission and Nationalist Movement on the Geopolitics of Korea

Within the oppressive social structure, people in the ruling class imported knowledge and culture through China which influenced many areas, including politics, economy, philosophy and culture.⁶⁰ Under a strong Chinese influence, Korea did not open its door to other countries. However, as European countries and the U.S. explored Asian countries, Japan and China began adapting the Western cultures and traditions of those countries.

In 1876, based on the Treaty of Ganhwado, forced upon it by Japan, Korea opened its doors to foreign countries. In this treaty, which was unfair to Korea, Korean leaders were reduced to the level of ordinary citizens who had to serve the Japanese. Korean territory became the passage for Japan's to carry out its colonial intention to expand its territory to China and to Russia. As a result of the treaty, Korean people were also exploited, being forced to serve in the Sino-Japanese War from 1894-1895 and the Russo-Japanese War from 1904-1905, both fought across Korean soil.⁶¹ Meanwhile, the Japanese initiated its colonial agenda, known as Pan-Asianism, putting into effect its

⁶⁰ Jung Won Kwon, "An Aspect of Chosun-China cultural exchange of the latter Chosun era – Focused on Pil Dam," *Hanjahanmun Kyoyuk* 11 (2003): 220.

⁶¹ Gi-Wook Shin, *Ethnic Nationalism in Korea: Genealogy, Politics, and Legacy* (Stanford, California: Stanford University Press, 2006), 25.

political ideology, which was the process of helping other Asian countries to resist Western imperialism.⁶²

During this time, when the social context allowed only people in the upper class to obtain an education in Korea, protestant missionaries entered Korea.⁶³ In the beginning, they were allowed to come to Korea for purposes related to medical and educational work. Even though the social atmosphere of Korea was not favorable to foreigners, after curing the cousin of the emperor of Korea the missionaries in the medical department were favored by the elite class and their work as medical doctors, educators and missionaries began.⁶⁴ Christian missionaries developed a close tie to the ruling groups of Korea. However, missionaries did not exclude the lower classes or marginalized people from the benefits of medical care and educational opportunity.⁶⁵ The missionaries began to change the Korean people's perspective on foreign cultures from negative to positive, and many Korean people became favorable to the Christian ideology. Missionaries established numerous schools and medical centers, and provided shelters for the marginalized Korean people by which many Korean people were enlightened and converted.⁶⁶ As the marginalized Korean people became educated and

⁶² Yong Kyu Park, *The Story of The Great Revival in Pyong Yang: The Great Revival in Korea 1907* (Seoul: The Korean Institute of Church History, 2005), 16.

⁶³ Jae Gun Choi, "1920 년대 개신교 선교사들의 교육정책 전환 [Transformation of Educational Policy of Christian Missionaries in 1920s]," *Yeoksa Shinhak Nonchong* 15 (2008): 83,84.

⁶⁴ The Institute of Korean Church History Studies, *A History of Korean Church Vol. I. (16C.-1918)*. (Seoul: The Christian Literature Press, 1989), 194, 195.

⁶⁵ Ibid.,196.

⁶⁶ Ibid.,242-248.

learned Christian doctrine and ideology, they became aware of the unfair social structures within Korea. As a result, the existing political dynamics in Korea were challenged.

Eventually, people with political authority began to feel threatened as their influence was weakened due to the increase of foreign and Christian influences over the traditional patriarchal Confucian social system. As one reaction, nationalist groups were organized to resist the influence of foreign attempts to transform Korean culture.⁶⁷ As a result, Christian ideology and anti-Christian ideologies became competing ideologies in Korea. A representative nationalist group, deliberately chose to incorporate some characteristics of the Christian religion into its political characteristics.⁶⁸ By promising to create a utopian ideal in Korea, many Korean people were persuaded to support the concept of nationalism. Christianity's egalitarian principles rejected discrimination either by social status or gender.⁶⁹ The ideology of the nationalistic movement also promised to benefit Korean people regardless of their social status. The nationalist ideology became influential among Korean individuals, especially those in marginalized groups.⁷⁰ Thus, nationalism and Christianity quickly became competitors for the hearts and minds of Koreans.

⁶⁷ Kyung Hwan Chung, "A Study on the Political Thought of Donghak – Focus on the Basic Principles and Aims of it," *Donghak Hakbo* 16 (2008): 36. Based on the philosophy of Donghak, founded by Choi Je-Woo in 1860, nationalistic movement carried strong religious characteristics with political ideology. It proposed a realization of utopia in Korea.

⁶⁸ Ibid., 36.

⁶⁹ Kyu Tae Cho, "동학인 홍병기의 종교적 활동과 민족운동 [The Religious Activities and Nationalistic Movement by Hong, ByungKi, The Man of Donghak]," *Hansungshah* 24 (2009): 84.

⁷⁰ Jung Kuk Roh et al., *Hankuk Yeosai Ehae [The Understanding of Korean History]* (Seoul: The Publisher of KyeMyung Univeristy, 2008), 198, 199.

Within a short time, these two trends—the Christian missionaries’ enlightenment campaigns which provided educational opportunities to the marginalized as well as to the groups with political and economic power, and the movement of the nationalistic group characterized as religious and educational and which provided strong nationalistic identity to Korean individuals—became the axis that divided two opposing plans for the social structure and identity of Korea.

Changed Geopolitics under Colonial Japan (1905-1948)

Korea was colonized to satisfy Japan’s passion for Empire. The Korea’s geography was regarded as the bridge that connected the continent of Asia and the Pacific. In 1905, Japan forced on Korea the Korea-Japanese protectorate treaty called Ulsa Joyak.⁷¹ The Treaty dictated that Japan would rule Korea and take over the authority of public finance and foreign policies which justified the exploitation by Japan of the Korean people and all their properties.

The major goal of the Japanese was to assimilate Koreans as Japanese with the underlying motive to turn Koreans into vassals of the Japanese.⁷² By forbidding the teaching of Korean history to the Korean people and by not allowing the use of the Korean language, but the Japanese language, and by teaching the history and ideology of Japan as it portrayed the greatness of the Japanese emperor and the necessity of Koreans to be the servants of the emperor, Koreans were deprived of their rights and the

⁷¹ Chul Won, “주변열강의 한반도 문제 협의와 을사조약 [Imperialist Powers on the Japanese Protectorate over Korea],” *Yeoksahakbo* 192 (2006): 392.

⁷² Sue Young Kim, “Ideology of Assimilation” Its Ideals and the Variation of the Reality,” *Hanminjok Munwhayongu* 22 (2007): 155.

opportunity to learn their identity and Koreanness.⁷³ In order to prohibit the rise of Korean characteristics, such as nationalism, Korean history was distorted, religious activities were prohibited, and teaching anything positive about Korea and the people of Korea was forbidden. Under the force of Japanese government, Korean people had their possessions taken away, including homes, personal and public lands and properties, and their labor. Stripped of their Korean identity, having an identity as vassals of the Japanese, the Korean people were forced to work for the Japanese government.⁷⁴

The Japanese rationalized the colonization of Korea as necessary to the process of the modernization of Korea. Using rationalization, the previous social structure related to Confucianism was discarded with the explanation that it was disadvantageous and discriminating to the marginalized people. In regard to their submissive acceptance of the Confucian system, Koreans were rebuked as lacking consciousness about civil rights and they were enjoined to participate in the new social structure. They were given rewards or punishments depending on the level of their cooperation with the Japanese government.⁷⁵ Korean people who voluntarily submitted themselves to the Japanese ideals of colonization were guaranteed economic benefits that were denied other Korean people; they also received social status with power over Korean people who were not submissive. Many Korean people who formerly experienced restrictions in the immobile social structure of the earlier system, with their accumulated inferiority complexes and desire to transform their oppressed experience into an oppressing experience, voluntarily took on

⁷³ Gi-Wook Shin, 38.

⁷⁴ Jung Kuk Roh et al., 212-215.

⁷⁵ Na Mi Lee, "Ideologies of Japanese Imperialism to Colonize Korea: Liberalism and Nationalism," *Jungchi Sasang Yeongu* 9, (2003):63.

the values of the Japanese and found satisfaction in oppressing those Koreans who resisted benefitting the Japanese.⁷⁶

Some Korean people enjoyed their new identity as vassals of the Japanese and promoted the image of Japan as modernized, politically and economically powerful and well educated. They assisted the Japanese by enforcing colonialism and exploitation. Korea's natural resources were stolen with the use of the forced labor of Korean people who received payment of physical oppression and torture.⁷⁷

Japan's plans for expansion of its territory included war with China and the Pacific War. For these, the Korean people were forced to produce more agricultural products, livestock and forest products. Koreans were also exploited as soldiers and sex slaves for the Japanese military. Korean people had to work without days off and more than twelve hours a day, doing dangerous work with no safety equipment.⁷⁸ Along with

⁷⁶ Cynthia Conchita Sugars, *Unhomely States: Theorizing English-Canadian Postcolonialism*, (Ontario, Canada: National Library of Canada Cataloging in Publication, 2004), 154.

⁷⁷ Min Chul Kim, “식민지배간 일본정부 수탈에 대한 연구-통계자료를 중심으로 [Study on the Exploitation of Japan during the Japanese Colonialism-Focusing on Statistical Data],” *Minjokmunje Yeonkuso* 10 (1996):3-8. South Korea estimates its direct financial losses to be a minimum of 30 billion Yen (which is about 35 million dollars) in the era of early 1900s. Unpaid compensation for the labor of 1.5 millions of Korean people (who worked for coal mines, metal mines, armament factories, etc) in the early 18th century is estimated about 1.3billion Yen (which is about 350 million dollars). Among Korean people, confirmed soldiers and sex slaves who participated in the Japanese War are numbered at more than 600,000, while about 93,000 soldiers died. These numerical statistics apply only to the southern part of Korea (now South Korea). The numbers reflect only the minimal accounting that could be confirmed through documentation available at that time. Including the people of Northern Korea (now North Korea) where there are many more underground natural resources, and including the documents that were lost or intentionally eliminated by Japanese government, and including the compensation for the emotional and psychological traumata that Koreans experienced from their own tragedy and from witnessing families' tragedies, and recalculating the financial loss to reflect inflation and the present currency, the total loss and suffering of Korea and the people of Korea under Japanese regime is unimaginable. Even now Japan shows no remorse for its crimes.

⁷⁸ Jung Kuk Roh et al., 215. According to an investigation in 1937, during those years, the regular working hours for most Koreans were more than 12 hours a day and 14-16 hours in armament

depriving Koreans of the benefits of their resources and labor, the Japanese were determined to crush the Korean spirit by the closing of schools that had been established by Christian missionaries and Korean nationalists.⁷⁹ Criticizing the Korean government as incompetent, the Japanese annexed Korea to Japanese territories, claiming that the superior Japanese would protect the people and their property.⁸⁰ As a part of making Korean people the vassals of Japan, Koreans had their Korean names taken away and they were forced to accept Japanese names. Moreover, worship of the Japanese emperor as the absolute God was required of the Korean people under armed force.⁸¹

Within this context of Japanese colonization in Korea, Christian missionaries offered Koreans a theological interpretation of their sufferings, providing them with a view and methods to bind Korean Christians with a sense of unity in their belief and trust in God.⁸² Churches were established and the Christian movement arose in Pyongyang, Seoul, and many major cities throughout Korea. Christian ideology became the source of the motivation of the Korean people to endure their oppression and suffering. Being forced to worship the emperor as the absolute god offended the Korean Christians who

factories. Korean people were considered as expendable supplies and were exploited as materials for the accumulation of Japanese capital.

⁷⁹ Insu Son, 한국근대교육사 [*The Modern History of Korean Education*] (Seoul: Yonsei University Press, 1971). 63. In 1908, there were 5,000 schools in Korea which had been established by Christian missionaries and Korean nationalists. Giving various reasons, the Japanese government shut down the schools. As a result, five thousands school were reduced to 820.

⁸⁰ Na Mi Lee, "Ideologies of Japanese Imperialism," 61.

⁸¹ Seung Tae Kim, "일제하 '천황제' 이데올로기와 한국교회 [The Ideology of Worshipping the Emperor under the Japanese Colonialism and Korean Christianity]," *Kidokkyo Sasang*, no.8 (1990): 62-63.

⁸² Ibid., 63.

refused to accept another god over their Creator God.⁸³ The opposition movements led by Korean Christians denounced Japanese demands to worship their god, to change Korean names to Japanese names, to use the Japanese language in public, and for the conscription of soldiers for Japanese wars, Christians fought to preserve the Koreanness of Koreans.⁸⁴ Korean Christianity expanded its influence very powerfully, the growth of Korean Christianity was considered to be a major obstacle to the Japanese colonial policy. And then Korean Christianity was systematically suppressed by Japanese military force.⁸⁵

One of the nationalistic groups that survived under the oppression of Japanese colonialism was the Korean communist party created in 1925.⁸⁶ Using the logical system of Marxism, even though its ideology initially spread as a movement, while strengthening its rebellious characteristics against the unjust economic system and the political oppressions under Japanese government, the influence of the communist movement

⁸³ Yonguwon Jaryo, “일제 강점기의 한국교회 [Korean Churches under Japanese Imperialism],” *Hyundae Kidokyo Chongsuh* 4 (2009): 42.

⁸⁴ Pyun Seung Yang, “A Study on New Religion Movement for Korean Christian Church during Japanese Colonial Rule,” *Shinjongkyo Yongu* 21 (2009): 241.

⁸⁵ Kwang Su Kim, *한국기독교 수난사* [The History of Oppression of Korean Christianity] (Seoul: Kidokkyo Munsa, 1982), 100-101. For example, in Jeamri church in 1919, a Japanese first lieutenant led a troop into the city of Jeamri, announcing that all Koreans should gather in the church. When all the residents of Jeamri went into the church, the church was locked from outside. The people were shot and killed, and the church was set on fire. Even though adults pleaded for the lives of young children, when the children were lifted out through the church windows, they were killed by gunfire. Jung Kuk Roh et al., 219. Also, the independent movement which started on March first in 1919 resulted in 1542 non-violent, non-armed nationwide mass protests for Korean independence. The protests resulted in 7,500 people slaughtered, 16,000 people injured, and 46,000 arrested; while 49 churches and 715 homes of common people were burned. Such incidents galvanized Koreans even more for their independence from Japanese oppression.

⁸⁶ Han Bin Choi, “Korean Christian Philosophy during the 1910-1945 Japanese Occupation,” *Kidokkyo Chulhak Yeongu* 3 (2005): 119.

rapidly expanded.⁸⁷ Along with the support of influential communist countries, China and the Soviet Union (now Russia), the communist group reinforced the importance of Korea while emphasizing the spirit of revolution for awakening the Korean people to consciousness of the laboring populations, peasants, impoverished urban people, and employers and unemployed people, encouraging them to rise against the Japanese people, exploitative landlords, loan sharks, and capitalists who, for their own benefit, worked against Korean independence from Japan.⁸⁸ Because Korea was not a safe area for the anti-Japanese movement, the communist group was officially settled in China and the Soviet Union.⁸⁹ From the view of the nationalistic communist group, the most effective way to make Korea independent from Japanese oppression was to develop a Korean military force that could defeat the Japanese military. With that goal in mind, the nationalist group established centers for training a Korean liberation army.⁹⁰ About seventy liberation army camps prepared from four hundred to fifteen hundred soldiers in China and the Soviet Union near the Korean peninsula.⁹¹ Kim Il-Sung, one of the leaders of the liberation army, worked in those areas with the support of the Soviet Union.⁹²

Meanwhile, on the Korean peninsula, the Japanese government continued its

⁸⁷ Eui Seo Hwang, "A Study on the Shingan-hoe (1927-1931) as a National Coalition Party under Japanese Rule," *Yunri Yongu* 43 (2000): 232, 233.

⁸⁸ Guy Jin Choi, "Korean Communists' Policy on Son-Kan-Hoe in the Late 1920s and the early 1930s," *Daedong Munwha Yongu* 32 (1997): 292.

⁸⁹ Kyung Sik Choi, "The Role of the People's Liberation Army during the Korean War and Prospect of China's Role in the event of Contingency in North Korea," *Kunsanondan* 62 (2010): 71.

⁹⁰ Min Cho, "Anti - Japan Armed Struggle in the Northeast Region of China," *Minju Simin Kyoyuk Nonchong* 4 (1999): 28.

⁹¹ Ibid., 28.

⁹² Kwang Seo Kee, "North Korea's Perceptions on the Soviet Army's Participatory Roles in the Liberation of Korean Peninsula," *Bukhan Yonku Hakhoe Hoebo* 9. no.1 (2005): 17.

colonial imperialism over Korean territory enforcing its rule with its armed forces. As no options were available to avoid oppression in individuals' lives, a large number of Koreans inevitably lived submissively under the Japanese colonialism. Many others who participated in the intellectual and empirical movement against Japanese colonialism continued to be oppressed.⁹³ Christian churches were forced to close down and most missionaries were sent back to the U.S. Missionaries who remained in Korea were exchanged for Japanese soldiers and were considered to be hostages in 1942 during the remainder of the Pacific War.⁹⁴ Without missionaries, Korean churches' relationship with the U.S. was also weakened. Subsequently, Christians were forced to worship the Japanese emperor and to serve the country of Japan. Church leaders who disobeyed were arrested, jailed, and lost their lives. Use of hymnals and the Bible which might raise hope for independence was prohibited.⁹⁵

Japanese colonialism of Korea continued for thirty-six years. Even though many Koreans changed their official identity to Japanese, many Korean people still secretly preserved their Korean identity with a strong nationalistic heart as expressed for example

⁹³ Yonguwon Jaryo, "[Korean Churches]," 50. In particular, Korean Christianity which developed anti-Japanese consciousness was cruelly oppressed. In 1938, there were 325 missionaries and 764 educational centers, 23 hospitals, 5 convalescence homes, and 17 social work service centers. However, by 1940, all the works of missionaries had been stopped and education centers and hospitals were shut down. Most missionaries were expelled back to where they had come from, mostly the U.S.A.

⁹⁴ Harry A. Rhodes and Archibald Campbell, eds. *History of the Korea Mission, Presbyterian Church in the U.S.A. 1935-1959, II* (New York: Commission on Ecumenical Mission and Relations, The United Presbyterian Church in the U.S.A., 1964), 18-24.

⁹⁵ Hankuk Kidokkyo Yeoksa Yonguso Bukhan Kyohoesa Jippil Uiwonhoe. 북한교회사 [History of Christianity in North Korea] (Seoul: Hankuk Kidokkyo Yeoksa Yonguso, 1999), 351, 352. And, C.D. Fulton, *Now is the Time* (The Executive Committee of Foreign Missions, Presbyterian Church U.S., 1947), 132. Toward the end of Japanese colonialism, an additional two hundred churches were closed down, two thousand Christian believers were tortured and put into prisons, and fifty Christian leaders were martyred.

in the literature and folk songs of the time. As Korean people reaffirmed their Korean identity by the continued use of the Korean language and education on Korean history, Korea survived with Korean characteristics and identity even after that extended period of colonization. During the colonial period, while Korean people inside Korea maintained their identity as Koreans, Korean people outside the Korean peninsula explicitly prepared the war for independence from Japanese colonialism.⁹⁶

At about the same time, the U.S. and the Soviet Union decided to take part in the issues on the Korean peninsula. In 1945, the U.S. attacked the Japanese cities of Hiroshima and Nagasaki with atomic bombs, and then the Soviet Union suddenly participated in the war against Japan.⁹⁷ In the Northern part of Korea, the military of the Soviet Union with about 1.7 million soldiers fought the Japanese military which had about seven hundred and fifty thousand soldiers. This involvement of the Soviet Union contributed to the destruction of the Japanese military and police base and paralyzed every jurisdiction of Japan in Korea.⁹⁸ The U.S. and the Soviet Union both contributed to the liberation of Korea from thirty-six years of Japanese colonialism. However, after Korea's independence from Japan, the Soviet Union and the U.S. agreed with each other that the Soviet Union would occupy the northern part of Korea, and the United States would occupy the southern part of Korea.⁹⁹ Korea was occupied with communist ideology in the north and with democratic ideology in the south. As the two influential

⁹⁶ The Institute of Korean Church History Studies, 350.

⁹⁷ Kwang Seo Kee, 4.

⁹⁸ Ibid., 8.

⁹⁹ Cumings, 186.

and authoritative countries had power in Korean territories, even though Korea became free from Japanese colonization, Korea was not free from the control of foreign countries. The negative side of the continued foreign occupation of Korea was that Korean people were prevented from establishing a Korean government by themselves and from establishing a united Korea. Related to the influence of the Soviet Union and the U.S., the social structure was rearranged putting at the center those who could work closely with the Soviet Union and the U.S.

Geopolitics of North Korea after Independence from Japanese Colonialism

After gaining independence from Japan, the Korean people had to determine which form of government to establish. NK was occupied by the military of the Soviet Union which had helped bring about the independence of Korea. In 1946, a communist governing body was organized called the North Korean Workers' Party.¹⁰⁰ Kim Il-Sung, who had achieved a reputation as a hero for his victory in the anti-Japanese guerrilla fights, became the head of the organization with the support of the Soviet Union, and together they established The Democratic People's Republic of Korea (DPRK/NK) in 1948.¹⁰¹

During the time NK was established, Christian ideology and communist ideology competitively influenced people in NK. Japanese colonialism had attempted to remove the influence of Christianity. However, the influence of a Christian revival movement had changed Pyongyang from 1903 to 1907, giving that city the nickname of the Jerusalem of

¹⁰⁰ Bruce Cumings, 228.

¹⁰¹ Ibid., 228.

the East. Even after the establishment of the NK communist regime, a strong Christian influence remained in NK.¹⁰² After Korean independence, with the help of missionaries from the U.S. and with systematic organization, revival movements again sprang up throughout Korea. With the coalition of denominations, an evangelization movement went on along with revival meetings, and its influence was effective.¹⁰³ The existence of Christianity was a threat for the politics of Kim Il-Sung's government. In order to reduce the influence of Christianity, Kim Il-Sung defined Christianity and any religious activities as the opium of suffering. Kim Il-Sung eradicated or eliminated his opponents by identifying them as pro-American. The oppression of Christianity was very effective, and the number of Christians decreased to about 1.5 million by the time of the outbreak of the Korean War in 1950.¹⁰⁴

Kim Il-Sung recruited his followers by offering them privileges given only to communist party members regardless of their previous social status; thus he stabilized his position in the country.¹⁰⁵ After the colonialism of Japan, many Korean people remained angry and with strong antagonism against Japan because of their experiences of oppression and losses of families and their properties. While they were in need of resolving their grief and complicated feelings, as a method of political propaganda, Kim

¹⁰² Yong Kyu Park, *The Story of the Great Revival in Pyong Yang: Great Revival in Korea 1907*, (Seoul: The Korea Institute of Church History, 2005), 139-153.

¹⁰³ Hankuk Kidokkyo Yeoksa Yonguso Bukhan Kyohoesa Jippil Uiwonhoe, 349. In 1947, there were 2,350 churches and 2,500 pastors, and three billion Christians in North Korea. Christianity in NK was composed of educated group of people and presented significant potential to develop a movement that might produce political and social influence. Missionaries and the characteristics of Christianity were inevitably pro-American because they received support from the U.S. and the U.S. army. It was, therefore, inevitable that struggle would develop between Christianity and communism.

¹⁰⁴ Ibid., 417.

¹⁰⁵ Bruce Cumings, 228.

Il-Sung announced the removal of remnants of Japanese influence in Korean people and culture, defining Japan as the enemy of the communist party.¹⁰⁶ Also, in addition to the propaganda about an autonomous and modern government, Koreans who had been pro-Japanese were ousted from their social status and their properties were confiscated. The land and properties from pro-Japanese people were returned to the government which intended to establish a socialist economic system.¹⁰⁷ NK developed a new national identity that would not allow the possibility of being swindled by the commercial interests of foreign countries. Moreover, the Confucian social order that had been the social system of Chosun before Japanese colonization was again adopted as the source of the Korean spirit. As a result, the political characteristics of the country became more nationalistic, anti-Western and strict in regard to social status.

On the Korean peninsula, tension continued between NK occupied by the troops of the Soviet Union and SK occupied by U.S. troops. Unification of Korea was an issue of significant importance to all the Korean people. In building up the communist government, Kim Il-Sung proclaimed his ideal of establishing a utopia in Korea under the leadership of the communist party.¹⁰⁸ Being presented with the image of a ‘wealthy independent country’ as the most important purpose of the country and idealizing the Soviet Union as the model country, people were motivated to sacrifice their lives to the construction of a utopia.¹⁰⁹ For the initial step toward achieving the ideal of utopia, i.e. for

¹⁰⁶ Tae Woon Kim, “A Study on Change of Foreign Policy and Its Essence in North Korea’s toward Japan,” *Jungchi Jungbo Yongu* 7, no.2 (2004): 109.

¹⁰⁷ Hankuk Kidokkyo Yeoksa Yonguso Bukhan Kyohoesa Jippil Uiwonhoe. 376-378.

¹⁰⁸ Yeong Mi Lee, “A Study on the Literature as a Propaganda Medium for the Political System of North Korea during the Libration Period,” *Hyundai Sosul Yongu* 19 (2003): 281.

¹⁰⁹ Yeong Mi Lee, 284.

reunification of Korea, on June 25, 1950, NK army units as an expansion of the Soviet Union attacked southern Korea.¹¹⁰ Even though the war, when it began, was a regional war fueled by the passion for unification of Korea—according to the plan of communist Kim Il-Sung—it ended as an international war between the United Nations and united Communists. The war ended in a stalemate, and an armistice agreement was signed in 1953, suspending the Korean War with a peace treaty. In order to negotiate from a position of strength in the armistice agreement, the U.S. retaliated with constant bombardment throughout the area of NK.¹¹¹

War produced countless negative results on the Korean people—they witnessed numberless deaths of families, friends, and acquaintances; suffered present or potential symptoms of Post Traumatic Stress Disorder, depression and other mental illnesses. The people were devastated by their reality.¹¹² In this tragic context, Kim Il-Sung protected himself from criticism by presenting distorted truths about the Korean War. At a time

¹¹⁰Jung Kuk Roh et al., 247. In three months, the North Korean army occupied most areas of South Korea. However, with the assistance of the United Nations, South Korea and the U.S. army repelled the invasion up to the border to China. North Korea with the assistance of the Communist Chinese army launched a counter-offensive attack, and with the material support of the Soviet Union, North Korea recovered its territory almost up to the 38th Parallel.

¹¹¹Ibid., 248.

¹¹² Hankuk Kidokkyo Yeoksa Yonguso Bukhan Kyohoesa Jippil Uiwonhoe. 419, 423. Korean War resulted in many thousands of combatant deaths and even more civilians' deaths. Twenty-five percent of the NK population was killed. Anti-communists and Christians were executed during the war. In particular, Christians and non-Christians, who evacuated to churches with the expectation that the U.S. army would not attack churches, were killed under the constant bombardment. After the war, about twenty pastors and fewer than fifty thousand Christians were left in NK. Although Christians were originally pro-Americans and anti-Communist, as result of witnessing the massacre of innocent Christians in the war, during and after the war, it worked to the advantage of Kim Il-Sung, that the majority of Christians became suspicious of Christian beliefs. Even though many Christians might still reserve their beliefs, in the social context which turned very negatively against Christianity, the expression of religious belief became something that was seriously discouraged.

when NKs were emotionally vulnerable and dealing with tremendous sorrow and anger against the enemy who had caused such unbearable death and devastation in their lives, Kim Il-Sung accused SK as the enemy who had initiated war, claiming they had been tricked by missionaries from the U.S. and had caused the attack with the assistance of the U.S. military.¹¹³ The target most easily to be blamed was transferred to the enemy who left NK after the war. Also, those who were suspected of providing any help for the U.S. or SK soldiers, and who professed Christian beliefs were surmised to be traitors of the country and deported, publicly criticized and persecuted. This provided a convenient receptacle for the expression of the people's deeply felt wrath, antagonism, and every negative feeling. Kim Il-Sung's opponents continued to be liquidated for these reasons and with similar methods.¹¹⁴

In this social atmosphere of NK, Juche ideology was developed and propagated by Kim Il-Sung and his close intelligence supporters.¹¹⁵ Along with anti-religious education practiced with the indoctrinating education on Juche ideology, the process of building the country into a utopia began again. In order to realize the establishment of a stable and idealized country, it was inevitable that power be concentrated. Juche ideology advocated that NK individuals could become complete self-reliant beings only by fully

¹¹³ Ki Bong Lee, "625 북침과 민족해방전쟁 사이[Between Korean War and Liberation War of Koreans]," *Hankuk Nondan* 112 (1998): 78.

¹¹⁴ Jung Kuk Roh et al., 248.

¹¹⁵ Ibid., 427, 429. In NK, political ideology is considered the most important aspect in every person's daily life. With the Juche ideology, which is the only working ideology, everything and every individual are controlled. Juche ideology basically advocates that human beings own everything and only human beings can make decisions about anything. Creativity, consciousness and self-reliance are the characteristics considered to be the basic components of human beings. However, the problem is that only the two leaders, Kim Il-Sung and Kim Jong-Il belong to the category of complete human beings. In order to become complete human beings what is required for everyone else is to give complete submission of themselves to the command of the leaders. Juche ideology was used to idolize the leaders and to justify the complete control of NK individuals.

accepting the guidance of Kim Il-Sung and by completely delegate their rights to the leader of the country.¹¹⁶ With the rational and motivational background of Juche ideology and its combination of social order taken from Confucianism, the idolization of Kim Il-Sung as the sacred godly leader of the country and systematic political suppression as the punishment of non-supporters, he began to control the thoughts and actions of ordinary NKs.¹¹⁷ Enemies were identified as the colonizer Japan, the Christian missionaries who lured people to become traitors, the U.S. as the invader, and SK which was portrayed as deceived and colonized by the U.S. through a pretense of democracy and the fake benefit of capitalism.¹¹⁸

Since 1955, the Juche ideology, as the national standard for the life of NK people, has encouraged development of self-reliance in individuals for the protection of its national identity and for promoting the best interests of the country.¹¹⁹ The major purpose of Juche ideology is that NKs own their lives and have final responsibility for their own

¹¹⁶ Jong Wook Kim, "The Transformation of the Bureaucracy and 'the politics of everyday' in North Korea," *Bukhan Yongu Hakhoe* 11, no.1 (2007): 8.

¹¹⁷ Cumings, 300.

¹¹⁸ Chang Geun Kim, "North Korean Ethical Standards in Elementary School Textbook, Communist Ethics: Focus on the Implications for Unification Education," *Yunri Yeongu* 76 (2010): 92. And, Kim Il-Sung established a new government organization centered on the communist party and with the Juche ideology that emphasized self-reliance, sacrifice of individuals for the communist party, and complete submission in order to realize the construction by their own hands of the ideal country. The new NK was comprised of all those who were completely committed to the new ideology and who had contributed to defeating and punishing their enemy, as well as communist party members who contributed to the idolization of Kim Il-Sung, and who did not allow any resistance to his claim. For the new communist party members, the normality of life was assured by their absolute loyalty to Kim Il-Sung. Normal life included identifying and removing anyone who complained against the country. Punishment was severe and final, whether it involved deportation to the rural area or persecution of all family members and relatives.

¹¹⁹ Young Ok Yu, "오늘의 북한실상: 북한의 종교와 주체사상 [The Reality of North Korea: The Religion and Juche Ideology of North Korea]," *Kunsa Nondan* 2 (1994): 57-58.

decisions that benefit the country.¹²⁰ Under the concept of Juche ideology that the individual exists for the whole country and the whole country exists for the individual, NK citizens were united for one purpose as directed by Kim Il-Sung and his political party. The communist party of NK inspired the people with a sense of vocation that they are the ones who can construct the ideal country. Officially, Juche ideology was practiced through the forms of economic independence, political autonomy, and autonomous national defense, free from control by foreign countries.¹²¹

Juche ideology invented and developed by the leader Kim Il-Sung was presented as a significant improvement over the communist ideology because it overcame the limitations of the ideology of Marxism and Leninism.¹²² This way, the Juche ideology became a tool to idolize the leader Kim Il-Sung and his family; Kim Il-Sung was presented as only one who can be trusted to move the country toward realization of the ideal communist country in the world. An unspoken policy educated NKs with a combination of Juche ideology and the aspect of patriarchy and social order of Confucianism. Unsuspecting Korean people easily became submissive and united under Kim Il-Sung's authority.¹²³ Also, as the Juche ideology was taught and applied to the daily lives of individuals, the lives of regular citizens were oppressed by the new politics

¹²⁰Young Ok Yu, 59.

¹²¹Ibid., 58.

¹²²Yong Kwan Cho, “북한체제 특이성의 역사문화적 가능조건에 관한 연구: 이데올로기 교조화와 우상화, 세습화를 중심으로 [The Study on the Bases of the Cause of Peculiarity of the System of North Korea and the Historical and the Cultural Context: Focusing on Indoctrination, Idolization, and Inheritance],” *Bukhan Yongu Hakhoe* 6, no. 2 (2002): 151.

¹²³Hun Kyung Lee, “김일성, 김정일 부자 우상화를 위한 유교적 정치사회화 [Confucianistic and Political Socialization for the Idolization of Kim Il-Sung and Kim Jung-Il],” *Sekye Jiyok Yonku Nonchong* 18 (2002): 94.

and the ruling government of Kim Il-Sung.¹²⁴ The daily schedules and jobs people did in their workplaces were under the strict control of the communist party. In every home and workplace, the portraits of Kim Il-Sung and Kim Jung-Il had to be present at all times and treated with the utmost respect. The communist party members carried the portrait of leader Kim because it was considered to be the image of power and authority that would control the people's mind and daily lives. Everyday life was tightly scheduled from morning to night to provide time to study the Juche ideology, the heroic family history, the achievement, and the teachings of Kim Il-Sung before and after work.¹²⁵

Having been educated with the Juche ideology, the fundamental belief is that NK led by Kim Il-Sung is the most ideal country in the world.¹²⁶ Pyongyang city was established as the symbol of the realization of the ideal of the communist country. The significant numbers of communist party members were placed in Pyongyang which became the town with strict security and with numerous visual images presenting the

¹²⁴ Woo Young Lee and Kyu Jin Hwang, “북한의 생활총화 형성과정 연구 [Study on the Development of Sengwhalchongwha of North Korea],” *Bukhan Yonguhak Hoebo* 12, no.1 (2008): 121.

¹²⁵ Yong Kwan Cho, 150, 164-165. A lot of information about Kim Il-Sung was the product of fabrication. Even though he was born and raised in a strong Christian family, it was presented that he never believed in Christianity. However, he dogmatized and absolutized the Juche ideology and used stories and songs from the Bible and Christian hymnals to make North Korean people praise him. By adapting methods of Christian education, Kim also developed his ruling strategies, and used his strategies effectively to keep himself in favor with North Koreans. This is one of the reasons why Christianity was strictly banned as it could reveal the falsehood of Kim Il-Sung.

¹²⁶ Hun Kyung Lee, 98-107. In North Korea, continuous education took place, from daycare to education after college, during which the absolutism of Kim Il-Sung's sovereignty was explained along with the ceaseless refinement of Juche ideology as a practice of idolatrizing of Kim Il-Sung. From the daycare, worshipping Kim Il-Sung and Kim Jong-Il and presenting absolute submission to them were taught as most important to ensuring a sense of collectivism for the country. North Koreans learned that Kim Il-Sung and Kim Jong-Il are the parents of North Koreans, and they are the most merciful fathers. Like the concept of the Trinity in Christianity, the father Kim Il-Sung, the son Kim Il-Sung, and the Communist party were presented as the most important realities in people's lives. Ordinary people were encouraged to sacrifice their individual desires in order to serve the country and to make it the promised utopia. The two Kims were gods who provide everything and who do everything for the people.

greatness of the leader Kim Il-Sung. The privileged communist party members received distinctly better treatment than the less privileged members of society. Citizens looked forward to becoming communist party members.¹²⁷ The promise and hope that was made to the ordinary citizens was that they would become communist party members as a reward for being sacrificial and loyal members of society. Under the control and governance of the communist party, close observance of all members of society was organized and negative comments and behaviors were controlled.¹²⁸

The children of the NKs who were without firsthand experiences of Japanese colonialism and the Korean War absorbed the Juche ideology and the concept of the trinity of Kim Il-Sung, Kim Jung-Il and the communist party to which they were now being taught to sacrifice their lives. With intense education from an early age, the naïve children of the oppressed group developed intense feelings of anger and antagonism against Japan, the U.S. and SK as their indoctrination presented them with shocking movies and artwork that evoked terrible negative feelings.¹²⁹ Either for the purpose of achieving prestigious communist membership or from their naïveté, most NKs believe that Kim Il-Sung saved them from unjust suffering caused by Japanese colonialism. NKs became people who worshipped their Leader and Savior, considering those leaders to be essential to their existence and trusting the promise of the realization of utopia in NK in which everyone would be treated equally and live with equal wealth. As a worshipping community led by trained elected people from the communist party, most NKs learned to

¹²⁷ Woo Young Lee and Kyu Jin Hwang, 121.

¹²⁸ Joo Shin Jung, “[Causes] of North Korea Defectors and International Issues,” *Jungchaek Kwahak Yeongu* 16, no.2 (2006): 71.

¹²⁹ Chang Geun Kim, 87, 88.

understand their role to be instruments in reconstructing the world broken by war. They would accomplish this through obedience to the Leader and the communist party's commandments. The promise of the ideal country connected NKs with the Leader, as it was perceived, in a broader sense, as a covenant of hope between NKs and the Leader who played a kind of mediatorial role.

Depending on where individuals were located, the time varies for the beginning of the hardships of physical survival in relation to starvation and malnutrition. However, after 1990, as various changes occurred in international relations with NK, the hardship related to the food distribution system and starvation spread to many areas. International dynamics changed as the communist countries near NK went through transformation from solely relying on communist ideology to adapting the economic system of capitalism.¹³⁰ In 1991, the former Soviet Union adopted a new government and new name, Russia. As the socialistic economic system of Russia changed to the market system of capitalism, the relationship between Russia and NK inevitably changed, which resulted in stopping free economic support from Soviet Union to NK. Moreover, as China practiced economic liberalization in its market system, and as China affiliated itself with World Trade Organization (WTO), economic support from China also was no longer free for NK.¹³¹ Inevitably, a sharp downturn in the economy and the recession accelerated and continued to worsen conditions in NK.¹³² Even though the exemplary communist social

¹³⁰ Yeon Gak Kim, "North Korean Political Ideology: 1955-2007," *Hankuk Jungchi Yeongu* 16, no.1 (2007): 258.

¹³¹ Jeong Sik Ko, "A China's Economic Reform and Open Door Policy and North Korea: A Comparison of Initial Economic Conditions and Policy Processes," *Asia Study* 11, no.1 (2008): 102.

¹³² Kang Taeg Lim, "North Korea's Economic Policies under Kim Jong-Il," *Bukhan Yonguhak Hoebo* 3, no.1 (1999): 83, 84.

systems of NK failed its system of communism, NK continues to present an uncompromising offensiveness against any possible change to their economic system and against the opening of its doors to other countries.¹³³

The promise of a utopia, which meant to NKs that all citizens equally would eat “white rice and meat soup,” became a broken promise. The food distribution system, emblematic of the promise of the ideal country, began to malfunction and caused problems inside and outside the country. The tragedy of ordinary citizens’ suffering of famine and death from starvation came to the surface.¹³⁴ In 1994, to add to the tragedy, the dear leader Kim Il-Sung died, according to known public report, from a heart attack. Kim Jong-Il, the son of Kim Il-Sung, took over the leadership of Kim Il-Sung. Coincidentally, after the death of Kim Il-Sung, NK unexpectedly went through consecutive floods and droughts. These natural disasters intensified the suffering of NKs from famine and disease that altogether resulted in the death of at least two million people.¹³⁵ Even though Kim Il-Sung is no longer alive, he remains the symbol of Juche ideology and the one to whom NKs have to submit their lives; numerous forms of propaganda and ideology emerged to back up the space left empty by his death. The system and functions of government remained in place.¹³⁶ Kim Jong-Il, with such slogans as, ‘the march of privation (Konanui Haenggun)’ and ‘the great prosperous country (Kangsung Daekuk),’ persistently obliged the NK people to endure the hardships in order to achieve the

¹³³ Kanng Taeg Lim, 84.

¹³⁴ Jasper Becker, *Rogue Regime: Kim Jong-Il and the Looming Threat of North Korea* (Oxford: Oxford University, 2005), 20.

¹³⁵ Cumings, 443.

¹³⁶ Yeon Gak Kim, 258.

realization of constructing the ideal country in the obscure future.¹³⁷ With unbearable difficulties and facing starvation, most NK people strove to live while not being able to express their complaints due to the fear of political oppression. Under the threat of arrest and punishment in concentration camps NKs were encouraged to accept the hardship of starvation and the deprivation of basic human needs in their daily life.¹³⁸

Experiencing such difficult challenges to their survival began to change many individuals' perspectives and standards for their lives.¹³⁹ While the oppressed and traumatic experiences related to Japanese colonialism and the Korean War were the most devastating experiences for the parents' and grandparents' generations, for the younger population, starvation became the unendurable suffering. After starvation began, the hope of the end of starvation was promoted with the slogan of 'the march of privation.' The people were motivated to survive and to keep breath in their bodies, while making food from the bark and roots of trees, from eating grass and insects. Since 1995, even though SK government requested humanitarian aid from international communities and SK government had supported NK government with food, medical aid, etc., that aid was used to strengthen the control of NK government.¹⁴⁰ As the march of hunger was renewed over

¹³⁷ Jong Wook Kim, "The Transformation of the Bureaucracy and "the politics of everyday" in North Korea," *Bukhan Yonguhak Hoebo* 11, no.1 (2007): 14.

¹³⁸ Joo Shin Chung, 73.

¹³⁹ Sang Chul Lim, "북한의 식량난 원인과 식량난이 북한 사회에 미친 영향[Cause and Effect of Food Shortage in North Korea]," *Jungchack Kwahak Yeongu* 18, no.2 (2008): 58.

¹⁴⁰ Jong Yeol Lee, "대북지원의 현황과 과제 [The Present State and the Task of Aid for North Korea]," *Jungchaek Kwahak Yongu* 16, no.1 (2006): 77. Il Su Kim, "Kim Jong-Il toward the U.S. and Denuclearization on the Korean Peninsula," *Hankuk Dongbukah Nonchong* 48 (2008): 202.

and over again, the hope of survival in NK began to decrease.¹⁴¹ Under strict control, no one could share his or her difficulties with others. While witnessing the increased numbers of beggars, of dead bodies on the streets, and dying family members, NKs began to realize that starvation was not a problem of only NKs but of everyone. The situation of life was so dire that many people could not imagine the realization of utopia in NK in the future anymore and more individuals began to attempt to escape NK.¹⁴²

The international dynamic between NK and SK changed as Kim Dae-Jung was elected president of SK in 1997. Before 1997, the policy of SK to NK was based on the concept of Cold War and anti-Communist regime. However, Kim Dae-Jung adopted the Sunshine Policy, which was to embrace NK's brutal regime with humanitarian support, in order to establish humane conditions in NK. Ongoing aid from SK started.¹⁴³ Also, further international aid based on humanitarian ideals was encouraged as the NK government officially called for urgent help from the international society.¹⁴⁴ Aid from SK and other members of the international community continued after a report of the death from

¹⁴¹ Kap Sik Kim and Yoo Seok Oh, "The Impacts of Arduous March on People's Mentality in North Korea," *Bukhan Yonguhak Hoebo* 8, no.2 (2004): 96.

¹⁴² Hyun Sun Park, "The Current Situation of Refugee's Local Adjustment Policy and Future Direction," *Bukhan Yonguhak Hoebo* 6, No.1 (2002): 219.

¹⁴³ Jong Yeol Lee, 81.

¹⁴⁴ Ibid., 81-88. Even though SK was itself in a economic crisis related to IMF, SK aided NK from 1999 to 2005. About two million tons of fertilizer which was valued at about 700 billion won (about 700 million dollars) from South Korea, 400 thousand tons of corn worth about 90 billion won (90 million dollars) were provided through WFP and UNICEF specifically from 2001 to 2004. It is estimated that the South Korean government aided North Korean in the amount of 123 billion won (which is about 123 million dollars) between 2000 and 2005. Additional humanitarian aid, such as medical supplies and other emergency relief kits and food were contributed through non-governmental organizations in the value of about 600 billion won (600 million dollars) from 2000 to 2006.

starvation of three million NK citizens.¹⁴⁵ However, the NK government did not use international aid to relieve the suffering of the individuals of the country. Instead the international aid was used to improve the government's military security. Thus, the starvation and death from starvation continued. More citizens attempted to escape NK in order to survive.¹⁴⁶

In 2003, the NK government reported its withdrawal from the Nuclear Non-Proliferation Treaty.¹⁴⁷ Also, the NK government reported the possession of substantial arsenals for chemical weapons, implying the possession of nuclear weapons.¹⁴⁸ Even though NK received much benefit from other countries, the NK government declined to participate in the Consolidated Appeals Processes of UN for what it called security reasons.¹⁴⁹ In 2005, NK declared that the government would receive only collaborative development projects from the international community while refusing all humanitarian aid from WFP and NGOs.¹⁵⁰ In 2006, NK government announced that it had conducted a nuclear test successfully. The NK government rationalized that only NKs can protect

¹⁴⁵ Soo Am Kim, "National Consensus on Aid Policy toward North Korea," *Sahoe Kwahak Yeongu* 33, no.1 (2009): 196.

¹⁴⁶ Woo Hyun Kyung, "김정일의 살길을 찾아준 햇볕 정책 [The Sunshine Policy and the Survival of Kim Jong-Il]," *Hankuk Nondan* 157 (2002): 195.

¹⁴⁷ Chang Hun Lee, Achievement and Evaluation of Roh Moo-Hyun Government's Policy toward North Korea," *Jungchi Jungbo Yeongu* 11, no.1 (2008): 76.

¹⁴⁸ Eun Hui Park, "북한, NPT 전격 탈퇴선언 [Proclamation for the Withdrawal from NPT of North Korea]," *Junbuk Jungang Newspaper*, January 11, 2003, 5.

¹⁴⁹ Tongil News. "북, 유엔 통합지원 프로그램 거부[North Korean Rejection of the UN Support]." *Tongil News*, Aug. 17, 2004, <http://www.tongilnews.com/news/articleView.html?idxno=46448#> (accessed August 6, 2010).

¹⁵⁰ Su Kyung Lee. "유럽 비정부기구들 대북 지원활동 위축[Withering Support of European NGO for North Korea]" *Jayu Asia Broadcast*, June 23, 2008. http://www.rfa.org/korean/in_focus/eu_ngo-06232008155916.html (accessed August 6, 2010).

themselves from foreign imperialism as they possess nuclear weapons and the NK government continues to take advantage of its possession of a nuclear weapon.¹⁵¹ The nuclear weapon is used as an instrument for its international politics and foreign policy in international relations. As the government uses the nuclear weapon as a threat to other countries, the government expects the security of the regime to be guaranteed and to attain economic stability.¹⁵²

Related to the upcoming election in SK for president, after the presidency of Roh Moo-Hyun, the NK government defined the SK political party Hannara (“Grand National Party”) as the enemy of NK. The NK government severely criticized the Hannara Party of SK by identifying the party as pro-America, pro-Japan, anti-democracy, and by labeling it a corrupted party which is submissive to foreign countries.¹⁵³ NK further criticized the Hannara Party as an anti-Nationalist group because it had criticized NK on the deprivation of human rights in NK for ordinary citizens, because it applied sanctions to forbid nuclear tests, and for not cooperating with NK’s determination to realize unification without any assistance from foreign countries.¹⁵⁴ Despite a continuous dispute in the Hannara Party, in 2008, a new president of SK was elected, Lee Myung-Bak of the Hannara Party. The relationship between SK and NK precipitously changed from cooperative to antagonistic. As the new president Lee changed the policy to NK from

¹⁵¹ Hun Kyung Lee, “The Purpose of North Korean Nuclear Armament and Strategic Goal towards the U.S.,” *Sekye Jiyok Yongu Nonchong* 26, no.3 (2008): 137.

¹⁵² *Ibid.*, 88.

¹⁵³ Hwang Youn, “An Analysis on the Logic of North Korea’s Anti-Hannaradang(Grand National Party): The Prospect on the North Korea’s Reactions about the Lee Myung-bak Administration’s Policy toward North Korea,” *Seosuk Sahoe Kwahak Nonchong* 1. no.1 (2008):114-115.

¹⁵⁴ *Ibid.*, 117, 125.

sunshine to requiring supervision for the distribution of aid. The NK government refused to have supervision, which resulted in stopping official unconditional food aid from SK to NK.¹⁵⁵

NKs in NK continue to live in the era of Juche ideology embedded in a negative aspect of Confucianism in terms of justifying the necessity of the submissiveness of the lower classes to the upper classes.¹⁵⁶ While various difficulties do not cease because the problems of starvation of ordinary NKs continues, the NK government keeps blaming the U.S. as the cause of the problem, claiming that the U.S. controls the flow of capital to NK for the sake of its imperialistic ideal and that it competes with the NK government.¹⁵⁷ For the purpose of overcoming its economic difficulties and the food crisis supposedly caused by the U.S., the endurance of the difficulties for NKs is forcefully and continuously required with mental armament. Related to this, the importance of preparing for war was continuously rationalized as something which would make SK free from the U.S. and would make SK and NK unify under the Juche ideology for the realization of utopia called Kang Seong Dae Kuk.¹⁵⁸ NKs live under controls caused by the fear of war and of their families in case the individuals might be considered to be against the NK government and they submissively sacrifice their hungers and labors under the ideology and under the hope of construction of Kang Seong Dae Kuk in 2012.

¹⁵⁵ Deug Kee Ahn, "A Study on the Recognition of Humanitarian Aid for North Korea: Focused on a Search for the Aim of the Government and NGOs," *The Korean Journal of Area Studies*, 26, no.2 (2008): 98.

¹⁵⁶ Yeon Gak Kim, 265, 257.

¹⁵⁷ Il Su Kim, 200.

¹⁵⁸ Hun Kyung Lee, "The Purpose of North Korean Nuclear Armament and Strategic Goal towards the U.S.," 141. Jong Woo Kim, 7.

Geopolitics of South Korea after Independence from Japanese Colonialism

After the independence of Korea from Japanese colonialism in 1945, as NK set up its own communist government under the influence of communism and of the Soviet Union, SK established a democratic government under the influence of the U.S.¹⁵⁹ The first president was Rhee Syng-man who studied in the U.S. and who worked for Korean independence in the U.S. When he was elected to presidency, SK confronted the task of removing the remnants of Japanese colonialism. Moreover, SKs had to overcome the painful memories, emotions and experiences from Japanese oppression, subdue the communist influence from Soviet Union and China, and reduce the negative aspects of Confucianism, such as classism and sexism.¹⁶⁰ In order to solve such difficulties, President Rhee ideologically relied on Christianity, along with the political influence of the U.S.¹⁶¹ At that time, because Christianity had entered the Korean peninsula through the U.S. missionaries and influenced Korean people in positive ways in terms of providing educational and medical opportunities to the marginalized, the U.S. was regarded with the same respect to the missionaries' positive influences. Even though the state and religion were already separated in the U.S., the Christian influence on the U.S. government remained significant.¹⁶² From Rhee Syng-man's view, the development of

¹⁵⁹ Ju Cheon Lee, "United States Policy toward South Korea and Syngman Rhee's Recognition Diplomacy and His Effort for Nation Building (1948-50)," *Seoyang Sahak Yeongu* 19 (2008): 86.

¹⁶⁰ Myung Soo Park, "The Establishment of Republic of Korea, Christianity and Sengman Rhee," *Sungkual Kyohoewa Shinhak* 20, no.1 (2009): 100.

¹⁶¹ Ju Cheon Lee, 86.

¹⁶² Jong Chol An, "From Enlightenment to Anti-Communism: the Relationship between Syngman Rhee and Christianity, 1912~1950," *Dongbang Hakji* 145 (2009): 190.

Korea could be realized based on the ideology of Christianity and the democratic model of the U.S.¹⁶³ Having this view, the favoritism shown to Christianity was represented in government officials, as about fifty percent of cabinet-level officials in the new government were Christian when Christianity was still new to Korea. In order to show respect to Christianity and the U.S., several national and public funerals were held for the death of missionaries and their family members.¹⁶⁴ While communists were against Christianity and proclaimed religion to be the opium of the people, the SK government with its strong leaning toward Christianity agitated against the communism of the North.¹⁶⁵

Influenced by Protestant missionaries, the ideology of Christianity opposed several aspects of Confucian ideology. Korean tradition of ancestor worship was considered to be idolatry, and classism and sexism were treated as sins against God's intention of creating human beings who are all to be treated with equal dignity.¹⁶⁶ Christian ideals, however, by opposing some traditional standards from Confucianism, effectively worked to deconstruct the social caste system of SK by providing opportunities for the marginalized groups, such as for the individuals in the lower classes and women who did not have opportunities for education. By receiving education, individuals who did not have a voice in society could exercise an effective voice in society while enlightening other people in the marginalized groups. Christianity in SK, by

¹⁶³ Jong Chol An, 193.

¹⁶⁴ Ibid., 109.

¹⁶⁵ Ibid., 207

¹⁶⁶ Jae Cheon Chang, "A Study on the Distinction between Confucianism and Christianity about 'Hyo (Filial Piety),' " *Hankukui Chungsonyun Munwha* 11 (2008): 230, 238.

creating such changes among SK civilians and society, contributed in initiating and developing democracy in SK. Meanwhile, since the SK government was pro-Christian and as the Korean churches in SK benefited from Christianity being favored by the government, potential conflicts were disregarded, such as neglecting the traditional components of Korea, Confucianism and Buddhism.¹⁶⁷

In 1950, NK attacked SK when the military of the U.S had almost evacuated from SK.¹⁶⁸ In forty days, most areas of SK were occupied by the communist military. About three million people were killed or severely injured, and about three million common people from NK escaped to SK because of the fear of the Communist draft. Wherever there was combat, the cities and areas were devastated.¹⁶⁹ In fact, most places of SK were leveled to the ground by the attack of the communist military. SK Christians interpreted what was going on as NK being lured by the magic of the communist party of the Soviet Union.¹⁷⁰ Thus, the majority of SK Christians blamed the communist party as the cause of the death and the devastation of the Korean people. While blaming NK, many Korean Christian leaders also interpreted the cause of the Korean War as the punishment of God since SK developed conflicts with many other social groups in SK.¹⁷¹ This interpretation motivated Christians to repent of their social sins and to renew their hearts to be closer to God. During the war, even though Korean Christianity had suffered great losses,

¹⁶⁷ Yonguwon Jaryo, “해방 이후 한국 교회의 재형성 [Restructuring of Korean Church after Independence from Japanese Colonialism].” *Hyundae Kidokkyo Chongsuh* 4 (2009): 260.

¹⁶⁸ Ju Cheon Lee, 104.

¹⁶⁹ Yonguwon Jaryo, “[Restructuring of Korean Church],” 262.

¹⁷⁰ *Ibid.*, 266.

¹⁷¹ *Ibid.*, 267.

including the martyrdom or kidnapping of five hundred church leaders and the destruction or damage of a thousand churches and other religiously significant buildings, countless revival movements took place in numerous areas.¹⁷² In response to the necessity to recover Christianity and its influence in Korea, a great deal of assistance came from churches and church-based organizations outside Korea that provided the assets needed for recovery from the Korean War.¹⁷³ Through the revival movement, more than a thousand churches were built and about two hundred and fifty thousand people converted to Christianity by 1959.¹⁷⁴ Meanwhile, the U.N military, primarily the U.S. military, assisted SK to recover the territory. Also, the decision for the U.S. military to remain in SK was made in order to prevent the eruption of another war caused by NK.¹⁷⁵

After the Korean War, anti-communist ideology developed as an influential ideology in the politics of SK. Related to the Korean War, because NK attacked SK and made SKs experience horrendous terrors and disasters with incalculable loss of lives and property, an anti-communist idea as a nationalistic characteristic became one of the foundational principles in developing a democratic country and protecting SK from NK.¹⁷⁶ Based on an anti-communist ideology, the communist NK was defined as the enemy to defeat. Public school was the place where anti-communist education took place, depicting NK communists as red devils, sponsoring student competitions for the best

¹⁷²Yonguwon Jaryo, "[Restructuring of Korean Church]," 269.

¹⁷³Ibid., 272-275.

¹⁷⁴Ibid., 287.

¹⁷⁵ Chul Soon Lee, "The Redeployment Policy of U.S. Forces in Korea after the Armistice of the Korean War," *Kukje Jungchi Yongu* 8, no.1 (2005): 12-14.

¹⁷⁶ Won Jin Nam, "A Study on Discourse of National Literature of South and North Koreas(1945-1962)," *Bukhan Yeongu Hakhoe* 10, no.1 (2006): 178-179.

anti-communist posters and writings, while idealizing the U.S. as the savior of SKs from the Korean War.¹⁷⁷ Related to anti-communist ideology, pro-communists were considered to be the enemies who might jeopardize the safety of the country and thus they were punished by being arrested and put into jail.¹⁷⁸ Also, the anti-communist ideology was used to remove or to isolate groups of people who opposed the existing political authority.¹⁷⁹

Along with anti-communist ideology, consideration was given to a democratic and developmental ideology called Sae Ma Eul Un Dong (Sae: new, Ma Eul: town, Un Dong: movement) under the leadership of the President Park Chung-Hee. As it began to flourish, SK began developing its democracy and economic strength.¹⁸⁰ Based on the idea that the individuals take the result seriously when their efforts are involved in the process, in the 1970s, Sae Ma Eul Un Dong effectively contributed in motivating SKs to produce an improved life style.¹⁸¹ With the concept that “even though an individual has good talents, just by trusting in the talent and living lazy, the person becomes a member of the lower class,” the movement promoted frugality in the use of daily supplies and energy, diligence in education and work, effort in increasing savings, and improvement in human

¹⁷⁷ Yun Eun Mi Kim, “반공교육을 기억하십니까? [Do you remember anti-communist education?],” *Minjungui Sori*, June 17, 2005, <http://www.vop.co.kr/A00000025244.html> (accessed January 13, 2011).

¹⁷⁸ Hankukui Sasang Munwha, http://ndfsk.dyndns.org/kuguk8/ku03/cuture_of_southkorea/pages/frame_06.htm (accessed January 13, 2011).

¹⁷⁹ Ibid.

¹⁸⁰ Sang Seok Moon, “The Change of Korean Society, 1910~2010 : The Saemaul Undong and Reform in Humanity: The Growth of De-politicized Peasants,” *Sahoe Yiron* 38 (2010): 36.

¹⁸¹ Ibid., 36.

relationships which would contribute to the betterment of the individuals, communities and SK.¹⁸² Having such a movement for the betterment of SK society, either voluntarily or involuntarily, SKs were led to participate in the development of the SK economy.¹⁸³ The Sae Ma Eul Un Dong was considered successful, the positive reputation of which was used to strengthen the authority of President Park, who was considered to be the one who initiated and led the movement. While many side effects appeared, such as uneven geographical development resulting in regional conflicts and the increase of debts of many farmers, those cases were overlooked as the result of the peasants being not mentally strong, not diligent, not trying enough to adjust, being failures.¹⁸⁴

Meanwhile, based on the concept that God blesses those who work hard and the blessed are those who became successful, many Christians supported the government and justified what the government practiced. As SK government presented anti-communist ideology, SK churches also defined NK on the same level as the devil.¹⁸⁵ Related to politics, many SK Christian leaders remained silent about the side effects related to unethical activities of SK government. Instead, Christian leaders supported the economic growth that SK government pursued while valuing industrialization and economic development as the most important value in SKs' lives.¹⁸⁶ While relating success and

¹⁸² Byung Oh Yoo, “새마을 운동의 성과와 앞으로의 방향 [The Achievement and the Direction of Saemaulundong],” *Jibang Haengjung* 39, no.438 (1990): 47.

¹⁸³ Youn Jai Lee, “The Christian Religion and Korean Economy: Are They Distinct?” *Kidokkyo Sahoe Yongu* 3 (2005): 6.

¹⁸⁴ Sang Seok Moon, 56.

¹⁸⁵ Philo B. Kim, “Tasks of South Korean Church for North Korea,” *The Bible and Theology* 37 (2005), 13.

¹⁸⁶ Dae Kwang Choi, “Church and Power: Power Structure of Speak and Silence,” *Jongkyo Kyoyukhak Yeongu* 31 (2009): 218.

Christianity, the numbers of Christian churches and Christians increased, and Christianity became influential as it cooperated with those having political and economic power.¹⁸⁷ Mammonism and materialism also became prevalent in the Christian church. Along with such social phenomena, rather than encouraging the significance of communal development or humanitarian redistribution of the profits, material success was taught and expected as the blessing of God for the compensation of poverty in heart, such as unresolved grief caused by the difficult experiences of the past, in particular the Japanese colonialism and the Korean War.¹⁸⁸ For the development of the economy of the country, even though the Korean government acted in some cases unethically and unjustly, rather than speaking with a prophetic voice and criticizing the unjust conduct of the government, many Christian leaders instead kept defending the unethical and unjust leadership of the government.¹⁸⁹ In such a context, by adapting secular standards of quantitative growth as the visible sign of God's blessing called 'growth-ism,' while focusing on the visible growth of church, along with the economy, Christianity kept growing quantitatively until 1990s.¹⁹⁰

¹⁸⁷ Won Kyoo Lee, “한국교회 성장둔화 분석과 대책: 종교 사회학적 접근 [Analysis of Solution for the Decreasing Growth Rate of South Korean Church: A Sociology of Religion Approach: 4. Religious Socialistic Approach],” *Analysis and Solution for the Decreased Growth Rate of South Korean Church* (1998): 143, 144. For the quantitative increase, the numbers of Christian churches rapidly increased up to about five thousand churches in the 1960s and about twelve thousand churches in the 1970s, while the numbers of church members increased to more than six hundred thousand in 1960s and more than three million in the 1970s.

¹⁸⁸ Ibid., 159.

¹⁸⁹ Chong Hun Jeong, “The Theological Reflection and Task of Korean Church in the Divided-Nation's Situation,” *Hankuk Kidokkyoo Sinhak Nonchong* 21, no.1 (2001): 267.

¹⁹⁰ Myung-Ku Lee, “A Study on Ways to Overcome about Growth-ism Influencing in Korean Church,” *Philosophy of Christianity* 9 (2009): 185.

In 1995, when Kim Young-Sam was the president of SK, humanitarian aid to NK began. After Kim Dae-Jung was elected as the president of SK, and the policy on NK officially changed from anti-communism to the Sunshine Policy, various dynamics in SK changed. The ideology of the Sunshine Policy, using the illustration of a story, the wind and the sun, from Aesop's fables, in which the sunshine made a person to take off the coat while strong wind made the person to wear his coat much tightly, being nice and warm to the NK government was promoted. The Sunshine Policy was presented as the preparation of the foundation of peace as SK leads NK to improvement, renovation and openness.¹⁹¹ Since NK was no longer considered to be the enemy of SK but the country for which SK takes responsibility to provide care, anti-communist education disappeared in public education.¹⁹² The unconditional humanitarian support for the NK government was justified as the food crisis of NK was announced and as NK officially requested food, medical aids, and so on. Even though SK confronted the difficulty in the economy in the year of 1997 which involved the International Monetary Funds (IMF), Kim's government supported NK government for the amount of 8.5 jo won (about eight hundred and fifty million U.S. dollars).¹⁹³ However, the starvation of NKs continued, which implied that the NK government did not use the humanitarian aid to feed the ordinary NK citizens but for the improvement of its military and for the better life of the prestigious communist party members.

¹⁹¹ Joo Shin Chung, "Evaluation of North Korean Defector Policy under the Roh Moo-Hyun Government," *Seosuk Sahoekwahak Nonchong* 1, no.2 (2008): 410.

¹⁹² Na Mi Lee, "Ideological Division of Conservative NGOs in Korea," *Simin Sahoewa NGO* 2, no.2 (2004): 151.

¹⁹³ Jae Sung Jung, "대북지원 노무현>김대중>김영삼 정부 [Humanitarian Aid President Roh Mu Hyun> Kim Dae Jung> Kim Young Sam Government]" *Daily NK*, October 7, 2008, <http://www.dailynk.com/korean/read.php?cataId=nk00100&num=62492> (accessed January 13, 2011).

As the SK government was on the side of the NK government rather than the suffering citizens of NK with no-anti-communist ideology, in SK, many groups of pro-communist, pro-NK, anti-American, and anti-Christian emerged in public and began influencing the geopolitics of SK. Toward the end of the leadership of the president Kim Dae-Jung, several incidents fired up the political and religious dynamics of SK. In 2002, SK was about to overcome a slump in its economy.¹⁹⁴ In the same year, the World Cup was held in SK. Throughout the games, SK people decorated themselves with red and represented themselves as the 'red devil,' while cheering on the major streets in major areas in SK, with the result that the SK team ranked as the fourth soccer team in the world. Although 'red devil' used to be the symbol of the communists in SK, not seemingly related, the identity as 'red devil' increased the pride of many SK. The experience of SKs as 'red devil' changed many SKs to be characterized as nationalistic and more active in political actions.¹⁹⁵

With the changed perspective or renewed Korean identity after overcoming economic crisis, many SKs complained about international relations in which SK seemed to be in a lower position than the U.S. Until then, even though many criminal incidents occurred caused by U.S. soldiers stationed in Korea, according to the Status of Forces Agreement (SOFA), the U.S. soldiers were under the protection of the U.S.

¹⁹⁴ Seong Lim Na, "DJ 정부 4년 경제정책의 평가; IMF 경제위기는 극복되었는가? [Evaluation of 4-year Economic Policy of DJ Government: Is the IMF EconomyicCrisis Overcome?]," *International Trade Business Institute Review* 8, no.1 (2002): 9-10.

¹⁹⁵ Soo Woen Lim and Chang Beon Park, "Red Devils: The Socio-Cultural Role." *Hankuk Leasure Sport Hakhoeji* 6 (2002): 30, 31.

government.¹⁹⁶ This implied the Korean victims of the crime were simply shunned by the American prosecutors, although in many cases it had been U.S. soldiers who committed criminal actions, including murder. Moreover, Korean residents living near the U.S. military base complained of not being protected from continued exposure to the unfiltered sound of endless bomb explosions.¹⁹⁷ Having this as the background, not long after the World Cup when the national pride was high, an accident occurred. Two teenage girls were crushed to death by an armored car driven by U.S. soldiers.¹⁹⁸ Although the driver was convicted of drunk driving, because of SOFA, the Korean government was not allowed to investigate the accident, and was not permitted to do anything about the incident. The U.S. soldier received a verdict of not guilty and was sent back to the U.S. Even though Korean presses attempted to silently pass over this incident, young Korean people learned about the background of the incident when they saw pictures of the teenage girls and the accident on the internet.¹⁹⁹ In commemoration of the two dead girls, ten thousand young people gathered in a major street in Seoul, the capital city, where

¹⁹⁶ Chang Su Kim, “남북한 관계의 재성찰; 주한미군의 현재적 의미와 SOFA 개정 [Reconsideration of Relationship between North Korea and South Korea: The Meaning of the U.S. Army in South Korea and the Revision of SOFA],” *Jungchi Bipyung* 8 (2002): 78-79.

¹⁹⁷ Jin Wung Kim, “Recent South Korean Perceptions of the United States Forces Korea,” *Yoksa Kyoyuk Nonjip* 32 (2004): 74-75.

¹⁹⁸ Hyun Chul Kim, “2002 년 효순과 미선을 기억하는가? [Do You Remember Hyosun and Misun in 2002?],” *MBC Broadcasting System*, April 29, 2005, http://www.imbc.com/broad/tv/culture/w/book/list3/1449763_10589.html (accessed March 9, 2011). Two middle school girls died being crushed by an armored car driven by U.S. soldiers on June 13, 2002.

¹⁹⁹ Jeong Eun Lee, “The Philosophical Investigation about a Demonstration through the Candle Light (the Korean Phenomenon),” *Sidaewa Chulhak* 14, no.2 (2003): 437.

they lit ten thousand candles to symbolize their broken-hearted sadness.²⁰⁰ This incident, along with other incidents, rapidly raised an anti-American movement, and the commemoration of the girls soon turned to political expression of rebellion against the U.S. government. This incident produced an anti-American atmosphere and inspired a widespread anti-American movement among the public.

This anti-American atmosphere, since it represented an ideological shift, significantly affected the upcoming election for the president.²⁰¹ Roh Moo-Hyun, who had campaigned as anti-American and anti-plutocracy, pro-NK and pro-populace was elected in 2002 with the enthusiastic participation of young people, who quickly identified themselves as progressive and anti-conservative and as his unconditional supporters. These young people were also characterized by a nationalistic and revolutionary fervor. President Roh made his ideology of democracy clear when he said Korea has influence equal with the U.S., that Korea is not subordinate, nor does it need the assistance of the U.S. in terms of international relations. It was inevitable that the meaning and the role of the alliance between SK and the U.S would have to be restructured.²⁰² As a result of the change in international relations, the economic bond between the governments of SK and

²⁰⁰ Ji Eun Kim and Hyo Won ParkKwon, “월드컵 환호 광화문서 효순, 미선 추모 - 1 만여명 운집 [Gathering of Ten Thousand People for the Commemoration of Hyosun and Misun at Kwanghwamun],” *Oh My News*, Nov.29, 2002, http://www.ohmynews.com/NWS_Web/view/at_pg.aspx?cntn_cd=A0000096428 (accessed March 9, 2011).

²⁰¹ Sang Won Lee, “반미여론의 등장과 한국인의 중국 인식: 2004 년 7 월 여론조사를 중심으로 [Appearance of Anti-American Public Opinion and the Korean Awareness of China: Statostoca; Analysis in July 2004],” *DongAsia Yongu* 11 (2005): 67.

²⁰² Soo Hyung Lee, “Middle Power Theory and Security and Foreign Policy of the Roh Moo-hyun Government,” *Kukbang Yongu* 52, no.1 (2009): 23.

China became stronger.²⁰³ Under the premise that NK and SK are inherently one country, the Roh government committed unconditional support to NK government, and continued the Sunshine Policy.²⁰⁴ The Sunshine Policy with the redefined international relations resulted in explicit support of the NK government that was working on its nuclear weapons project.²⁰⁵ During Roh's presidency, from 2002 to 2007, distinctive ideological conflicts developed, one side overtly presenting its characteristics as anti-conservative, anti-America and anti-Christianity, with the identity of the left-wing, progressive, and pro-NK government and nationalistic standing against the other side which is presented as right-winged, conservative, Christian, and pro-America.²⁰⁶

While anti-conservative groups or progressive group were growing along with the ideologies of anti-America and nationalism empowered by the characteristics of pro-NK adopting Juche ideology, the conflicts between this group (called Jinbo meaning progressive) and the conservative group (called Bosu) also grew.²⁰⁷ Rather than developing a better ideology out of differences or exploring any ways to co-exist in peace, these groups defined each other at the level of enemy and labeled the other groups

²⁰³ Sang Won Lee, 68.

²⁰⁴ Jae Sung Jung, *Daily NK*, October 7, 2008. The amount that Roh government supported for NK government is eighteen thousand eight hundred and twenty four uk won which is almost two billion in U.S. dollars.

²⁰⁵ Chang Hun Lee, 75.

²⁰⁶ Sun Ha Kim, "나라의 전체 흐름이 반미 친북으로가 걱정 [Concern for Anti-American and Pro-North Korean Atmosphere in South Korea]," *Chung Ang Ilbo*, January 29, 2004, http://article.joinsmsn.com/news/article/article.asp?Total_ID=289113 (accessed March 9, 2011).

²⁰⁷ Min Jae Yoon, "The Political Sociological Study on Ideas and Activities of the Conservatives in Korean Soceity," *Sahoe Iron* 26, (2004): 254.

as the conservative idiots for Bosu, and the ‘reds’ and the vassals of NK for Jinbo.²⁰⁸ For the betterment of an ideological foundation of the conservative groups, a ‘new right movement’ began among the people characterized with intelligence and professionalism. In 2005, Christian churches supported the political movement for a new right movement and began actively presenting their opinions on politics and ideologies on the side of conservatives.²⁰⁹ While the image of Christian churches became associated with the conflicts by expressing their views on political situations, even though the Christian leaders presented their positions so as to become the conscious light of the churches and society, Christianity and the churches became targets of the progressive and anti-conservative groups.²¹⁰ As a result, the negative aspects of Christian churches and leaders appeared in public presses and media, including secularization, mammonism, growthism, impropriety of many leaders in management of the church money, sexual scandals, and so on.²¹¹ Soon, Christian churches and leaders became the symbols of wickedness and hypocrisy for non-Christians. When any significant presentations on theological or ideological backgrounds or convincing arguments came out from Christian leadership in response to the negative reports, these were not represented in public. Because the churches seemed to remain silent about the criticisms, their silence was interpreted to mean that the Christian churches admitted that the accusations were true.²¹²

²⁰⁸ Min Jae Yoon, 254.

²⁰⁹ Dae Young Ryu, “The Ideology and World-view of the Korean Christian Right,” *Jongkyo Munwha Bipyung* 15 (2009): 44.

²¹⁰ Ibid., 25.

²¹¹ Myung Ku Lee, 162-171.

²¹² Dae Young Ryu, 45.

Meanwhile, even though the SK government continued the unconditional aid for NK, NK responded with increased threats to safety, due to its development of nuclear armaments and its military, unresolved human rights issues regarding ordinary NKs, continued malnutrition and death of countless NKs, and conflicts in SK due to divided public opinion on NK issues.²¹³ In terms of the issues of NK, the Sunshine Policy supported the NK government even as NKs continued to suffer. Human rights of NKs inside and outside NK for NKs and the escaped NKs were ignored. Relatedly, for the escaped NKs in China and in other countries, the attempts to enter SK were discouraged. For example, even though escaped NKs in China struggled with the Chinese security to enter into the SK embassy, with the rationale that the SK government cannot interrupt what Chinese government does, NKs were not protected by SK even though these NKs were very close to saving their lives.²¹⁴ The escaped NKs in China were abandoned by the SK government even though their lives could have been saved if the issues of human rights had been dealt with. Out of such difficult situations, about ten thousand NKs arrived in SK in 2007 and an estimated forty thousand escaped NKs in China remain with no protection from Chinese, NK or SK government.²¹⁵ NKRs who arrived in SK began to reveal the situation of common NKs who live inside NK under the Sunshine Policy.²¹⁶ In

²¹³ Joo Shin Chung, "Evaluation of North Korean Defector Policy under the Roh Moo-hyun Government," *Susuk Sahoekwahak Nonchong* 1, no.2 (2008): 409, 410.

²¹⁴ *Ibid.*, 419.

²¹⁵ Dang Kim, "탈북자 1 만명 시대, 정치적 목소리 커졌다 [Ten Thousand North Korean Refugees, Increased Voice in Politics]," *Oh My News*, January 2, 2007, http://www.ohmynews.com/NWS_Web/view/at_pg.aspx?cntn_cd=A0000383005 (accessed March 9, 2011)

²¹⁶ Tukbyul Chuijae Team [Special Reporting Team], "중국 등 제 3 국에 탈북자 4 만명... 인권 유린 처참 [Forty thousand North Korean Refugees in China and the Third Countries.. Devastated Human Rights]," *Chosun.com* (Chosun Ilbo Newspaper), March 3, 2008.

sum, the Sunshine policy of SK government continued to provide everything the NK government needed to maintain its regime, while not negotiating or bringing about anything the SK government planned and the NKs needed.

In the following election, Lee Myung-Bak became president as he pledged himself to the growth of the economy and a better life for the populace.²¹⁷ A significant aspect of the election of President Lee was that, in the process of his campaign, his Christian characteristics were emphasized, including that he was a Christian lay elder in the one of the mega churches in SK. Prominent Christian leaders and pastors expressly advocated for him, asking Christians to vote for him with a type of propaganda promising that if Lee were elected God would work for the recovery of SK, implicitly connecting the recovered influence of Christianity with the Lee government.²¹⁸ Related to his election, Lee pledged the recovery of the alliance between SK and the U.S., a significant change in international relations in the Lee government.²¹⁹ His winning the election was a result of the competition among groups which were against each other, especially between the progressive and the conservative. As a candidate, he was presented as conservative, intellectual, sympathetic to populace, Christian, pro-America and anti-

http://www.chosun.com/site/data/html_dir/2008/03/03/2008030300117.html (accessed January 14, 2011).

²¹⁷ Chang Won Lee, “이명박 정부 2 년 평가 [Evaluation of Lee Government after Two Years],” *The KAPS* 20 (2010): 9.

²¹⁸ Young Sik Ku, “차기 정권은 하나님이 세우게 될 것. 기독교, 이명박 지지로 쏠리고 있어 [God Will Chooses the Upcoming Government: Christianity Supports Lee Myung-Bak].” *OhMYNews*, January 4, 2007, http://www.ohmynews.com/NWS_Web/view/at_pg.aspx?CNTN_CD=A0000384152 (accessed Sept.23, 2010).

²¹⁹ Sung In Bae, “이명박 정부의 한미관계와 남북관계: 선순환 구조를 위한 제언 [The Lee Government’s Relationship with The U.S. and North Korea: Suggestions for Pre-circulation Strcture].” *Bukhan Yonguhak Hoebo* 12, no.1 (2008): 96.

communism, and his winning was seen as a result of support from those who were tired of the previous government's characteristics of pro-communism and anti-Americanism.

However, as the SK political context was experiencing a competition among ideologies, groups opposed to Lee stigmatized him as the one who would bring disasters in SK as the Lee government changed its international relation with NK, China and the U.S. The burning down of Namdaemun was rationalized as Lee's fault,²²⁰ and his appointment of cabinet members, more than fifty percent of whom are Christians, was received as the beginning of the conflicts between the progressive and the conservative, the pro-NK and the anti-NK, the anti-Christians and the Christians, and pro-American and anti-American.²²¹ Regarding the attempts to recover good economic relations with the U.S., three months of candlelight demonstrations in 2008 went on against pressure to import beef from the U.S.²²² Added to this, in 2009, the former president Roh committed suicide, arousing suspicion that Lee's government had laid unbearable pressure on him,

²²⁰ Sung Kyu Kim, "봉황의 저주에 대한 이명박 정권의 수용 자세," *Chosun Ilbo Newspaper*, March 3, 2008, http://forum.chosun.com/bbs.message.view.screen?bbs_id=10119&message_id=356048 (accessed January 14, 2011) In 2008, Namdaemun, a six hundred and ten year old south gate in Seoul city, and the National Treasure Number One in South Korea, burned down by arson. This incident caused an unending visitation of mourners to the site, and spread an old prophesy of a twelfth century scholar that if Namdaemun was burned, the country would perish. Some of Lee's opponents interpreted the loss of the gate as the inauguration of disaster for the country, because Lee was the former mayor of the city who had advocated access to Namdaemun for any citizen in Korea.

²²¹ Weekly Kyunghang. "이명박 '기독교 코드 인사' 논란[Disputation on Electing Cabinet Members among Christian]." *Weekly Kyunghang*, January 15, 2008, <http://weekly.khan.co.kr/khnm.html?mode=view&code=113&artid=16572> (accessed September 23, 2010).

²²² Jong Bub Kim, "The Meaning and Changes of Political Power Through the Candlelight Demonstration," *Seosuk Sahoe Kwahak Nonchong* 1, no.2 (2008): 44-45, "미쇠고기 반대 대규모 촛불 시위 [Candlelight Demonstration against Importing Beef from the U.S.]," *Chosun Ilbo Newspaper*, May 29, 2008, http://www.chosun.com/site/data/html_dir/2008/05/29/2008052901702.html (Accessed March 9, 2011).

causing his death.²²³ In 2010, as NK government began its leadership transition from Kim Jung-Il to his son Kim Jong-Eun, NK attacked the *Cheonan* Ship in March 2010, killing forty-six SK soldiers and again attacked an island in the West Sea in November at the same year, killing eleven SK soldiers and two ordinary citizens.²²⁴ As SK was threatened with the fear of eruption of another war, the Lee government was again blamed for not being able to maintain the security of SK which fired up the debates among different groups. In addition to that, various problems related to Christian churches continued to appear in public media, including ones from the church where President Lee has membership, producing more anti-Christians and categorizing Christians as untrustworthy and inconscient.²²⁵ As the previous government had been blamed by many opponents, the Lee government is continuously criticized for many incidents happening in his term as those incidents are interpreted negatively by his opponents.

²²³ Yeon Ho Oh, “이명박의 정치보복이 노무현을 죽였다 그의 자살은 ‘나로 끝내라’는 마지막 항거 [Political revenge of President Lee killed the former president Roh: His Suicide as the last resist symbolizing ‘finish by me’],” *OhMyNews*, May 25, 2009, http://www.ohmynews.com/NWS_Web/view/at_pg.aspx?CNTN_CD=A0001139771 (accessed January 14, 2011). The former president Roh passed away on May23, 2009 dropping off from a cliff in his hometown.

²²⁴ In Tae Kim, “북한의 대남도발 사례 분석 및 전망[Analysis and Prediction Based on Cases of North Korea Provocation on South Korea],” *Kunsa Nondan* 62 (2010): 29, Young Jin Choi, “천안함부터 연평도까지, 군 ‘악몽같은 한해’[From the Incidence of Shipwreck of Chunan to Attack on Yeonpyung Island, The Year of Nightmare for Military],” *Seoul Newspaper*, December 31, 2010, <http://mmn.seoul.co.kr/news/newsView.php?id=20101231040001> (accessed March 9, 2011), ; “북한, 연평도 해병부대 ‘조준’ 포격사실 인정 [Acknowledgement of North Korea on aiming and bombarding marines in Yeonpyung island]” *Chosun.com* (Chosun Ilbo Newspaper) November 26, 2010, http://news.chosun.com/site/data/html_dir/2010/11/26/2010112601120.html (accessed January 15, 2011).

²²⁵ Jin Woo Hong, “한국교회, 세상에 게 너무 부끄럽다 [Ashamed South Korean Churches to Society]” *News Power*, January 15, 2011, http://www.newspower.co.kr/sub_read.html?uid=16873§ion=sc4§ion2= (accessed January 15, 2011).

SK as a geopolitical space which is full of ideological complexities and dynamics influenced by sub-groups, individuals are heavily influenced by such geopolitical forces of society. Many SK individuals who came to have values and standards that differ from what they learn in the geopolitical space of SK come to church and influence what the church does in society. According to SK non-Christians and critical Christians, Christian churches in SK in general do not do the work they are supposed to do, such as to treat others as they want to be treated and not to treat others as they do not want to be treated. Instead, the church, considered secularized by valuing mammonism, prosperity and success, does not have a positive reputation in society.²²⁶ When Christians in the church value these questionable values, what is experienced by the marginalized and the oppressed, as, for instance, NKR individuals and communities, will be far from very positive.

Conclusion

NKR's experiences and their views are shaped by the influence of geopolitics and geographical locations in which they were placed. Since birth, as they grew up in NK, their experiences of the past as NKs cannot be compared with what SKs experience. The grandparents' generation of NKs lived with the trauma from Japanese colonialism, and the parents' generation lived with the traumatic experiences from Korean War. The younger generation, even if they did not explicitly go through the direct experience of trauma, from the horrible stories received through education and daily reminder, such as seeing gigantic posters of abusive Japanese and Americans, were affected by the terror of

²²⁶ Keum Yong Kim, "The Crisis of the Korean Church and a Homiletical Answer," *Hankuk Kidokkyo Sinhak Nonchong* 62 (2009): 310.

war. Moreover, as NK government forced NKs to prepare for war throughout their lives, NKs grew up in an atmosphere in which they could be paranoid with the fear of war and its horrors.

In other words, NKs' experiences in NK are outcomes of geographical location, historical time of birth and political ideologies which influenced the individuals in the specific time and location in which they were placed. Even though the experiences of NKs can be generalized by some outsiders of NK, NK individuals' life cannot be or should not be generalized. Since the social status of individuals vary and experiences are very different even in the same country depending on regional areas and social location and on how much political power and authority individuals do or do not have, they present very different experiences in the dynamic of geopolitics. Even after coming to SK, because NKR individuals are placed into another geopolitical location in which various political ideologies compete and influence SK individuals' lives, to adjust to a new culture and political setting is not a simple issue that can be easily resolved. In SK, because of the anti-communist ideology and pro-NK ideology, the geopolitical status of NKRs is complicated. Because of the identity of NKRs as NK, in the eyes of anti-communist groups, NKRs can be judged while they can be obstacles for the group of pro-NK as NKRs are the opponents of NK government. Thus, to make a space in which NKRs can be taken care of would be very complicated problem.

This chapter attempted to present background descriptions on NK and SK as spaces where political and ideological dynamics influenced life of individuals and communities in NK and SK throughout history. In history, both NK and SK have unresolved issues caused by negative experiences and resulted in some feeling paranoid

about historical incidents that have occurred in international relations. In the following chapter, the issues related to the care of NKR in SK will be explored with the goal creating a space in which NKRs may more readily experience healing.

CHAPTER V

Pastoral Care for NKRers

NKRers are quintessential victims of geopolitics because they were confined in geopolitical circumstances over which they had no choice from the beginning of life.²²⁷ Being born and raised in NK, for the vast majority of its citizens, means being forced to endure numerous traumas and disasters due largely to political and economic forces outside of their control. But even after escaping NK into neighboring China, because their status then becomes that of illegal migrators, these escaped NKers enter into new forms of victimization and exploitation, including slave labor and sex trafficking. Those NKers who do end up making it to that other long sought-after idealized world, SK, again must endure great hardships due to culture shock, prejudice, PTSD, depression and a long adjustment process. In the new space of SK, NKers suffer tremendous frustrations for being seriously misunderstood and unsympathetically stereotyped as being psychologically troubled and lazy. If NKers had not begun in the geopolitical location of NK, they would not have needed to go through any of these difficulties.

Most of the hardships that NKers have gone through were caused by human beings; hardships that impacted both their external world and their internal mental world. In NK, most disasters, such as starvation, death of families and public executions, were the result of the greediness and carelessness of specific persons and the leaders in the communist party. While the refugees were in China, difficult experiences there were also

²²⁷ Harm J. De Blij, *The Power of Place: Geography, Destiny, and Globalization's Rough Landscape* (New York: Oxford University Press, 2009), 3.

caused by other people who neglected, ignored and treated them without dignity. In SK, again they have been hurt by other human beings who marginalize, discriminate, and impose negative images on their NK identity, and so on. NKR, victims of the geopolitics of societies, are in need of care and healing by another group of human beings, those who are willing to embrace, understand, comfort and support. With the awareness that NKR are geopolitical beings victimized in their unwanted social situation, in order to provide a space in which NKR experience care and healing, the help of Christians and church communities is quite essential. Christians, who believe they are made in the image of God, are, I believe, in the best position to offer healing relationships that will enable NKR to recover from their sufferings of the past caused by many hurtful and thoughtless human beings. In this Chapter, I intend to approach the difficulty of NKR in a regional and individual level rather than a socio-political level that I will approach in the following chapter.

As a first step in creating a space for NKR, in this chapter, I will focus on the multi-dimensional and multi-layered psychological and emotional difficulties caused by many human beings that have resulted in multiple losses of NKR. Since the written survey results showed the significant symptoms of the hardships endured by NKR, namely, PTSD, depression and social maladjustment, the causes and symptoms of those illnesses will be examined. Although not included in the written survey, many other forms of mental illness caused by those traumas may be experienced by NKR. A workable therapeutic model that I argue can successfully bring healing to NKR, cannot focus exclusively on the already revealed symptoms of PTSD and depression. My model suggests the importance of focusing on the deeper causes and effects of these illnesses,

from an existential therapeutic perspective. To provide the necessary degree of depth and healing, a therapeutic pastoral care and counseling model will be suggested.

Posttraumatic Stress Disorder of NKR

Most NKRs who came into SK had already endured numerous traumatic experiences. As described in chapter three, these include a long list: starvation, political oppression, witnessing public execution, separation from family through deportation and death, human trafficking, living in constant fear for an extended period of time, repatriation to NK, enduring the ordeal of concentration camps, and other painful experiences. For most NKRs, the experiences of trauma were not one-time incidents in their lifetimes, but many incidents of extended duration as they were exposed to the space of trauma and disaster. Their repeated traumas affected various aspects of themselves. Their emotions were traumatized by the threat and fear of death, and their nervous systems in turn were necessarily affected.²²⁸ Also, in order to sustain themselves in extreme circumstances of fear and death, their psychological perception of themselves, of other people and of society were inevitably altered.

What is known about the possibility of trauma victims suffering from PTSD is that, depending on the constitution of the victim, between one-quarter and two-thirds of those who experience heavy combat and being made prisoners of war experience PTSD symptoms.²²⁹ When the trauma is not human-induced, fewer people develop symptoms of

²²⁸ Judith Herman, *Trauma and Recovery: The Aftermath of Violence from Domestic Violence to Political Terror* (New York: Basic Books, 1997), 34.

²²⁹ James Morrison, *DSM-IV Made Easy: The Clinician's Guide to Diagnosis* (New York: The Guilford Press, 2006), 269.

PTSD. Even if symptoms occur, almost half of the people become free of symptoms within a few months. Considering these facts, in the case of NKR's who were research partners for this study, more than seventy percent exhibit symptoms of PTSD, and about forty percent experienced symptoms for more than three years. This implies that the conditions to which NKR's were exposed to may be much more traumatic than the combat field and war prisons. For that reason, this paper will argue that to overcome their experiences of PTSD, NKR's are in great need of appropriate care and support.

Regarding symptoms of PTSD, according to DSM-IV-TR, individuals who have been exposed to traumatic incidents re-experience that trauma in images and in their thoughts and dreams. Even though the traumatic event is not really happening at that moment, they may feel as if their life is threatened and they may physically respond as if they are in the traumatic circumstances.²³⁰ Many trauma victims also try to avoid anything that might trigger the memory of the traumatic incidents; this avoidance may be done either consciously or unconsciously. As a result, they may not be able to remember certain periods of time, they may choose not to associate with other people or join in some activities or visit certain locations, etc.²³¹ NKR's' experiences of PTSD continue for an extended period of time in SK and those symptoms negatively influence their efforts to adjust to SK society and also disturb their daily lives. For example,

²³⁰ American Psychiatric Association, *DSM-IV-TR: Diagnostic and Statistical Manual of Mental Disorders Fourth Edition Text Revision* (Washington, DC: American Psychiatric Association, 2000), 468.

²³¹ Sophia F. Dziegielewska, *DSM-IV TR in Action* (New York: John Wiley & Sons, Inc., 2002), 332.

²³¹ *Ibid.*, 370.

Youngok: For me, it has been eight years since I escaped NK. But, I still wake up in the middle of the night from nightmares. Experiences from NK and China still bother my dreams.

Minju: I still dream about it although it has been ten years since I witnessed that incident...Around that time, I lost my grandmother. But, I cannot remember how I lost my grandmother, even though I have tried hard to remember.

Yongsun: When I see my baby's eyes, I remember the eyes of babies in the concentration camp. When I see my baby eating, it reminds me about the babies dying from starvation in the concentration camp. It is traumatic to remember them.

As these examples show, experiences of trauma disturb the victims in various ways, such as nightmares, loss of memory, and unwanted memories. Because the experience of trauma was unbearably painful and full of suffering, even though the trauma victims desire to be free from symptoms of PTSD and from their memories, they cannot easily free themselves. Since the experiences were particularly strong, even if the remembrances on the particular experiences may be suppressed and they may not be able to remember specific events, the memories remain in the victims' subconscious and continue to affect their daily lives.²³²

Inevitably, having symptoms of PTSD complicates their adjustment to SK. NKR's who have symptoms of PTSD—which indicates having had severely painful experiences caused by other persons in the past—are overwhelmed by the challenge to develop relationships with other people, to work and to function at levels comparable with healthy SKs who are not likely to recognize or understand the difficulty of experiencing PTSD. Even though the trauma victim needs strong social support and empowerment for the healing process, ironically, those who have no idea about traumas and their effects do not

²³² Herman, 8.

want to deal with the difficulty.²³³ Instead, people in society mistakenly blame the trauma victims, and sometimes even further marginalize the victims. Thus, trauma victims who are already dissociated and marginalized become more alienated and have nowhere to feel accepted in society.²³⁴

Depression of NKR

Depression is another psychological illness commonly diagnosed in NKRs. According to psychoanalytic theory, the cause of depression is loss from some imagined or real value or loved object.²³⁵ As persons become disappointed or angry with the loss of the object, such as mother or the mother's love, they begin to experience sadness and loss of self-esteem, which are the symptoms of depression.²³⁶ Behaviorists understand the cause of depression to be situations in which individuals do not receive positive reinforcement which is necessary for a feeling of effectiveness in individuals, while the lack of it can cause depression.²³⁷ Symptoms of a major depressive episode can be characterized as presenting a mood of sadness and having noticeably decreased interest in people and events.²³⁸ Often the depressed individuals go through changes in eating patterns, so they either gain or lose weight. Also, they may experience difficulty with

²³³ Herman, 133.

²³⁴ Ibid., 9.

²³⁵ Ian H. Gotlib and Constance L. Hammen, *Psychological Aspects of Depression: Toward a Cognitive-Interpersonal Integrity* (New York: John Wiley & Sons, 1992), 67.

²³⁶ Ibid., 68.

²³⁷ Ibid., 74.

²³⁸ DSMIV-TR, 356.

sleeping patterns presenting either insomnia or hypersomnia. Changes in their psychomotor activities may be readily apparent and they also may feel worthlessness and guilt. The most dangerous aspect of depression is development of suicidal or homicidal thoughts and behaviors.

Related to the experiences of NKR, according to the results of the demographic survey, about seventy percent of the research partners in this study indicated that they experienced a major depressive disorder. From the survey results, depression showed significant correlation at the 0.01 levels (2-tailed) with difficulties related to their loneliness, homesickness and social adjustment. While many other factors and causes of feeling depressed may exist, it seems their feeling of loss of loved ones, loss of their hometown, and so on. are not easy to deal with by themselves, thus causing them to go into depression.

As NKR miss their family, friends and other loved ones, and so on, their sorrow and pain and the feeling of guilt in them increases.

Kyerim: Related to the symptoms that I experience, SKs recommend me to go to counselors. You know, counseling does not end in several times. People like me, NKR, the past experiences are not something terminated in the past. Still my siblings and family living in NK are related to me. Although I do not experience terrible things anymore, my family is suffering and they are in pain. Receiving counseling does not help me overcome depression.

While NKR lived in NK and China, their struggle to survive daily life was the most challenging issue that most NKs had to deal with. Being too busy to deal with anything more than trying to survive another day despite their suffering, they often suppressed the thoughts about home, family and other matters important to them. Even

though they cared about other family members and other things important to them, because of the urgent conditions in front of them, such as being checked by Chinese security guards and being afraid of repatriation to NK, they could force themselves to remain functional even though depressed. Otherwise, they might already have died and not succeeded in coming to SK.

However, in SK, as many NKR realize they are no longer in danger of death, the suppressed feelings and thoughts emerge to the level of consciousness and they have a hard time as they try not to remember the horror of their past experiences and the ongoing horrors to other NKs in NK, China, etc. With guilt feelings because they survived unlike many other suffering NKs and with helplessness that they were unable to do anything for other NKs, and with hopelessness for other NKs still suffering pain, many NKRs are in despair over circumstances that are beyond their ability to handle. In addition to these thoughts, in addition to symptoms of depression, for NKRs many SKs seem not very helpful/thoughtful/compassionate or kind. Instead, they feel SKs are prejudiced against them and think of them negatively. Thus, NKRs feel even more depressed and even more marginalized. Among the research partners, thirty-three people (68.8%) reported symptoms consistent with major depression. Considering this high frequency and commonness of depressive symptoms in an NKR community, and considering the possibility of a similar frequency of depression in the NKR community outside the church, dealing with the depression among NKRs is an issue of significant proportion.²³⁹

²³⁹ Jong Nam Kim, Yun Kyung Choi, and Jung Min Chae, "North Korean Defectors' Depression through the CES-D and the Rorschach Test," *The Journal of Psychological and Social Issues* 14, no.2 (2008), 42. In this research, with the same scale that I used, Kim, Choi and Chae surveyed to measure depression among NKR population. In this study, for the cut-off point, above 25 points was used to indicate depression. This point is different from the point used to indicate depression of NKRs in previous study of In Young Han in 2001 in which the cut-off point was 21 (In

Depending on a person's resiliency, the degree of impact that depression has on any individual will vary, and their responses to social events or individual interactions will also vary. However, whatever the severity, it is common for most NKRers to retain intense feelings of helplessness in their daily lives. Thus, they often live with ongoing feelings of insecurity. For them to experience healing, a show of support and encouragement is essential. Even though NKRers present the symptoms of depression or other mental illness, their symptoms should not be treated the same as non-refugees' experiences of depression or other illnesses. Since the level of intensity of feeling distressed is markedly more severe than it would be for another person suffering without significant depression, care for the depressive NKRers should be practiced with awareness of their past experiences of trauma and disaster and the present experiences of psychological pain.

Relevance between Spirituality and Mental Health

As the cultural atmosphere of this era can be characterized as pluralistic, multicultural and multi-religious under the influence of postmodernism, even though variations exist depending on geographical and geopolitical characteristics, many individuals become more open to diversity of views, values and religions. As many people become less religious, the importance of care for the souls with the concept of

Young Han, "Depressive traits of North Korean Defectors," *Mental Health and Social Work* 11 (2001): 78-94.). While indicating depressed NKRers as those who had more than 25 points, out of sixty-four research participants, 51.5% of them were indicated as having major depression. Considering the cut-off point of mine, which was 21, this research result may present similar percentage to the research partner of Saeteo church.

spirituality becomes more significant.²⁴⁰ John Swinton defines spirituality as “the outward expression of the inner working of the human spirit.”²⁴¹ Individuals are spiritual beings; therefore, experiences whether individual or communal are interpreted according to their spiritual values. Human beings with the instinct of survival try to understand the cause and the effect as well as the meanings of their experiences.²⁴²

While not well researched results are commonly used to prove the relation between mental health and the spiritual quest, Swinton presents significant relationships between them. He points out how religion functions when individuals participate in religious communities. With intrinsic religiousness, people find the resources of meaning-making through which they are able to understand and interpret their life experiences.²⁴³ However, religion functions differently when individuals’ religious orientations are extrinsic. The religious methods and communities are used for their personal benefit: to feel comforted, to receive social support, etc.²⁴⁴ While both aspects of religion are important for psychological and spiritual health, Swinton points out that intrinsic religion was positively relevant with components of mental health, such as having no illness, presenting no worry and guilt, having open-mindedness, practicing appropriate behavior.²⁴⁵ In other words, having religious resources as a tool for

²⁴⁰ John Swinton, *Spirituality and Mental Health Care: Rediscovering a ‘Forgotten’ Dimension* (Philadelphia: Jessica Kingsley Publishers, 2001), 11.

²⁴¹ Ibid., 20.

²⁴² Ibid., 25.

²⁴³ Ibid., 30.

²⁴⁴ Ibid., 31.

²⁴⁵ Ibid., 35.

interpreting life experiences and finding or developing a sense of meaning in life could initiate the cure of wounded souls or the healing of mental illnesses.

Current Pastoral Care Practiced in the Church

Many SK churches attempt to provide pastoral care for NKR through the ways that SK Christians believe to be right and necessary to NKRs. Rather than trying to understand the past and present experiences of NKRs from different geopolitical locations, many SK Christians and care givers assume NKRs as being primarily in need of money. Unfortunately, SKs consider the refugees to be the same as others whom SKs look upon with the negative internalized images they developed for NK and NKs throughout their anti-communist education. From these inexplicit standards and explicit attitudes, SKs present their own beliefs as the truth to NKRs with the implication that what NKs know is wrong or limited. Thus SK Christians attempt to impose their Christian beliefs on NKRs. With good intentions, if NKRs attend Bible study class without absence, many SK Churches provide them with money on a monthly basis, thinking they are providing spiritual and financial resources in the spirit of mercy.

However, many NKR research partners had negative memories of their experience of going to SK church to learn about the Bible and receiving money. Some research partners who experienced this in the SK church and changed their mind, coming instead to this NKR church say,

Junho: When I went to an SK church, I had to attend Bible class in addition to regular Sunday service. In the Bible class, the way I and other NKRs were taught was that Christian education and indoctrination were like a banking system for us. In NK, I hated to participate in indoctrination class every day. However, because I had to go to church to receive the money, I

hated to be in the class whether I liked it or not. SK Christians were very demanding. When I stopped going, they kept calling me and tried to get me to return to church. I was sick and tired. To receive money was good, but I did not like the rest.

Hyunah: I went to SK church for several years and received money. However, all those years of attending the church, I have spoken only with the pastor who taught the Bible study. No other SKs were available to befriend me or other NKR. Although I do not receive money from this church, I like to come here. Here, I feel free to share my experience and I feel I am understood. Truly, people understand my experiences and provide the help I need.

Receiving money can help NKR with their lives in SK and being taught Christian values and standards of SK may assist NKRs to share some commonness with other SK Christians. However, to provide effective help for NKRs' needs, an *a priori* effort must be made to understand NKRs and to create a space in which NKRs and SKs learn to know each other better.

In Saeteo Church, NKRs experience not receiving money for coming to church and also not being forced into systematic Bible study on a regular basis. Instead, what the research partners receive as a part of pastoral care is to hear preaching of an NKR pastor who understands the context of both NKRs and SKs. Using the Bible as a resource to interpret the experiences of NKRs, the pastor pinpoints wrong behaviors of NKRs and encourages their positive qualities and behaviors. Since trust has built up between the NKR members and the pastor, and since the congregation knows of the care and love of the pastor, even though the pastor may identify their negative qualities, the congregations do not feel hurt or rejected by his words. (If similar comments were made by SKs, NKR members might be hurt.) NKR congregation members witness,

Miju: I am comforted. Because we came from the same place and we know our scars and hurts, I feel I am the same as other members. We are not different, and I feel comforted. Although I started coming to church because I was close to some of the people, through the pastor's preaching I have learned a lot about SK life. I also learned a lot from the passion of the pastor for the church and NKR's. He makes a lot of effort to make things better. I think such passion motivates other people to try harder in this difficult SK life.

Hyunsu: I began to come to church after hearing a sermon by him. Because he is an NKR, he knows us. Because he understands our situations, and knows what we are going through, he reflects our situations in his preaching. He talks about what we learned in NK and how and why things are different in SK. His teaching is very helpful.

The use of scriptural instruments for teaching and interpreting the life of the congregation in preaching and prayer works effectively in Saeteo church.²⁴⁶

The most important aspect of pastoral care is having the recipients of the care feel they are understood in the relationship. In fact, without feeling understood, a trust relationship cannot develop. Also, to share any personal information or to learn from other people's experiences is hard without the sense that the other persons are trustworthy. What is observed in the method of the SK church for NKR's, many pastors and Christians have internalized the view of conservative evangelism as their way to approach NKR's. Thus, rather than trying to understand and embrace NKR's, many SK Christians explicitly and inexplicitly discriminate against or marginalize NKR's with that unfortunate bias about how Christians should treat others (non-Christians). This resulted in NKR's leaving the SK churches and many NKR's coming to church only for the purpose of receiving money.

²⁴⁶ Rodney J. Hunter, et al, *Dictionary of Pastoral Care and Counseling* (Nashville: Abingdon Press, 2005), 832.

Stephen Pattison emphasizes the role of pastoral care in shaping a community so that the oppressed or marginalized people become liberated from material or psychological deprivation.²⁴⁷ The social structure often disregards the situation of the marginalized and the oppressed people of society. Instead, while prioritizing the benefits that go to those who hold political and economic power and authority in society, the people with no power are constrained in a vicious social system in which they are hardly able to have their pain and suffering acknowledged by others. In a vicious cycle, the experiences of suffering and pain of the marginalized and oppressed people are not recognized as the side effects of a dysfunctional social system. Rather, their difficulty with adjustment and becoming successful members of society is explained as their own inability to survive in the social system which is the reason they are, in a way, depressed or experiencing various other mental problems. With the label of being mentally ill, they become even more marginalized and more deprived of the opportunities to be contributory participants in society. If the marginalized held any power and authority over their own lives, and if they could put into practice the abilities they do possess, they would probably not be experiencing depression or other mental illness. Thus, to have social and political awareness it is necessary to liberate the oppressed and the marginalized to prevent them from further painful experiences.²⁴⁸

From the concept of pastoral care as articulated by Stephen Pattison, what SK churches provide as pastoral care for NKRers seems not very beneficial in the long-term. SK Christians in a way provide them with limited resources which sustain NKRers for

²⁴⁷ Stephen Pattison, *Pastoral Care and Liberation Theology* (New York: Cambridge University Press, 1994), 5.

²⁴⁸ *Ibid.*, 9.

awhile. However, SK Christians do not seem to contribute to the shaping of a community that would benefit NKR's who have just been liberated from a social system that is disadvantageous to them, nor do they create a community in which NKR's feel they are understood and loved and cared for. Rather than preventing unnecessary suffering for the NKR's, SK Christians talk about how much they are doing to help NKR's. However, they do it not in the way NKR's need, but in the way that SKs value as right. This is very discouraging to NKR's. Unfortunately, SK Christians also contribute to making the refugee situation much worse. Because NKR's have not converted to Christianity as SK Christians expected, or if they leave the church, NKR's are misjudged and looked upon with even more negative thoughts. SK Christians mistakenly think they respond to the NKR's difficulty. However, instead they contribute NKR's remaining in the marginalized and the oppressed group with the added stigmas that they fail to be Christianized, they fail to adjust to SK society, they fail or refuse to experience the Holy Spirit, and they have a different mentality than SKs. After such negative criticism, it is questionable whether NKR's would even want to adjust to a SK church system that has so much negative prejudice against them.

Thus, to transform or to mature SK church communities into ones that are more open and favorable to NKR's (if SK Christians really do want to help NKR's to experience God's loving care through them), it would be helpful to establish pastoral care and counseling guidelines. For the NKR church, in order to increase their self-understanding and to create more space for understanding and absorbing other unchurched NKR's (especially if they have gone through negative experiences in other churches), some level of pastoral care or counseling will be necessary to sustain the community and to ensure

that it offers a space of healing and to prevent it causing additional suffering. By ensuring that the NKR community serves both intrinsic and extrinsic religiousness, more NKRs will find it possible to experience healing through their relationships with others as well as in discovering new meaning in their lives. To prepare church to become the space of healing, the following section suggests ways to understand the suffering experiences of NKRs. The focus will not be on diagnostics, such as PTSD or depression, but on an acknowledgement of their pain and suffering. From that, the ground of understanding NKRs psychological difficulties will follow.

NKR Healing from the Concept of Attachment and Loss

Giney Sprang points out that although everyone will eventually experience death and dying, conversation on this topic is one that most people avoid.²⁴⁹ Because they refuse to deal with the topic, individuals' experiences related to the death and dying of people close to them -- events that are a crucial part of life because these significant losses impact the entire fabric of their daily lives -- are not adequately understood or considered to be as important as they ought to be. Borrowing from Bowlby's attachment theory, Sprang approaches the grief issue as an attachment issue.²⁵⁰ The greater the attachment to whatever the individual has lost, the stronger will be the emotions experienced in the grief process, whether that involves anger, crying, or clinging, and so on. If the grief process is not allowed its natural course, then those feelings remain locked

²⁴⁹ Giney Sprang and John McNeil, *The Many Faces of Bereavement: The Nature and Treatment of Natural, Traumatic and Stigmatized Grief* (New York: Brunner/Mazel Publishers, 1995), 3.

²⁵⁰ *Ibid.*, 4.

inside of them associated with insecurity and disparity. The reason why it is important to deal with the grief issues successfully is because the individuals do not only respond to the loss of one to whom they are attached, but also they create a fabric of hope and security that is made from connecting all the people and things to which they are attached. When death occurs, individuals also become involved in a crisis of losing that identity and sense of hope associated with whatever or whoever has been lost.²⁵¹ Sprang approaches the treatment of trauma from this perspective of attachment and loss.

Junietta McCall presents a perspective that relates to Sprang's. She maintains that with every loss individuals always gain something.²⁵² McCall explains attachment as a relationship in which individuals place themselves. The attachment can be with individuals, objects, locations, ideas or beliefs.-The realm of attachment possesses complex, multi-dimensional and multi-layered aspects, because individuals themselves are complicated beings possessed of emotional, intellectual, mental, social and physical aspects.²⁵³ Loss is experienced when individuals go through detachment from what they have been attached to. The experience of separation brings a sense of loss that causes individuals to grieve.²⁵⁴ Since the attachment involved complicated emotions, with psychological and physiological aspects, the loss and grief process, depending on the degree of complexity and attachment, is not a simple process which individuals can easily pass through. With the perspective of grief as the process and journey, McCall provides

²⁵¹ Giney Sprang and John McNeil, 5.

²⁵² Junietta Baker McCall, *Bereavement Counseling: Pastoral Care for Complicated Grieving* (New York: The Haworth Pastoral Presss, 2004), 29.

²⁵³ Ibid., 32.

²⁵⁴ Ibid., 34.

suggestions for the therapeutic management for the grieving process of separation and disconnection, bringing to that process the awareness of the spiritual side of grief and loss for reorganization and recovery.²⁵⁵

While Sprang's focus is on dealing with traumatic grief related to PTSD, McCall's approach can be seen to deal with grief related to depression. As the two approaches can be seen to deal with somewhat different areas, namely, PTSD and depression, the commonality in their approaches is how they see the cause and the effect of the individuals' experience of loss from something to which they had been attached. Both PTSD and depression—and possibly many other mental issues—can be dealt with as attachment issues and the experience of detachment or separation. In fact, what individuals experience as symptoms of PTSD or depression are, in fact, caused by the loss of something. And as McCall reminds us, they are also gaining other things out of that experience of loss.

Looking at loss and gain as related to the concept of attachment, its relevance to PTSD, depression, social adjustment issues and other mental issues suffered by the refugees becomes apparent. Reflecting on the criteria for having PTSD, the affected individuals are those who directly experienced or witnessed incidents in which they felt touched by death or the threat of death or had to endure injuries with the feeling of extreme fear and helplessness.²⁵⁶ In such incidents, the individuals experienced a loss of the ability to remain calm and secure. Instead they developed uncompromising negative feelings in themselves and against those who had harmed them or who could not protect

²⁵⁵ Junietta Baker McCall, 138.

²⁵⁶ James Morrison, 269.

them. Regarding other symptoms of PTSD, as they lost their emotional and mental stability, they gained the ability to relive incidents whether those were distressing thoughts or images or dreams.²⁵⁷ Regarding other symptoms, they lost the ability to sleep well, but gained insomnia, and other symptoms. If individuals had not experienced those traumatic events, they would not have lost what they valued from their previous lives to which they were attached. Because of the traumatic incidents, as they involuntarily had to let go of what they trusted, believed, liked, etc., they unwontedly became attached to another group of extreme emotions and negative thoughts: anger, irritability, feeling detached, having flashbacks and illusions.

Similarly, with the symptoms of depression the concepts of loss and gain can be helpful. One of the most distinctive symptoms of depression is loss of pleasure.²⁵⁸ Those who are burdened with depression lose interest in life and no longer feel pleasure from what they used to find amusing. Instead they are afflicted by a depressed mood and fatigue. They often lose their normal sleeping patterns and instead gain insomnia or hypersomnia. They lose their usual eating patterns, and gain increased or decreased appetite. Almost seventy percent of the population of research partners indicated the symptoms of a Major Depressive Episode. About half of those who experienced a Major Depressive Episode suffer from recurrent depression.²⁵⁹ Considering the severity of depression and duration of their experience of PTSD, it is very likely that many NKR's will suffer from these illnesses for an extended period of time.

²⁵⁷ James Morrison, 269.

²⁵⁸ Ibid., 192.

²⁵⁹ Ibid., 207.

Not only related to the symptoms and criteria of DSM-IV-TR, NKRs experience other kinds of loss and gain. Reflecting their experiences from NK and China to SK, many of NKRs lost their family and friends from starvation and/or political suppression when they were in NK. These tragedies would naturally cause them to have strong feelings of anger, sadness, and guilt for having survived. For many NKRs, the reason they decided to leave NK was because they had lost hope in NK. This painful situation caused them to suffer the additional loss of their hometowns and families and friends—and to wonder if they are even still alive. One of the most significant losses is related to their ability to trust. In NK, all people were educated to believe and trust Kim Il-Sung and Kim Jong-Il as though these two persons were gods who would make NK into utopia. However, from NKs experience, what they had believed was proven to be lies. They lost trust in their NK god, and they gained anger, doubts, and mistrust. While trying to survive in NK where food was not readily available, many NKs in their survival mode behaved badly or became victims of other people's wrongdoings which resulted in a guilty conscience for the wrongdoer, and an even greater sense of helplessness and mistrust in the victims.

NKRs who left NK had to live in China as illegal migrators. They were not treated fairly by people, but had to hide and beg from others to survive and many were sold into slavery. This caused many NKs to lose confidence in themselves as possessing equal dignity with other human beings, and instead to gain a sense of brokenness and worthlessness. Many NKs were repatriated to NK, to concentration camps where they existed under conditions of extreme suffering and torture. There they gained an even stronger will to survive at whatever cost, combined with anger against everything they

had felt attached to: the country where they had been born and raised, and the government which had caused them all the terrors they were experiencing in the present.

Even after arriving finally in SK, many NKRers continued to experience multi-layered and multi-dimensional losses. Related to their NK identity, as they became legally SK citizens, many experienced an identity crisis that followed the reality that they cannot fully abandon their NK identity or fully become SK citizens. Many have no idea how SK society functions and what SKs expect them to do. This causes a lack of confidence about living in SK society. As a result, many are trapped in a state of loss in regard to social engagements and self-esteem. Instead they experience isolation and marginalization. Along with these new experiences of loss, the unresolved experiences of losses in the past and the unexpectedly gained negative emotions, mindsets, and characteristics, make their adjustment process difficult.

NKRers are a long way from the state of life they would live if there had been no disasters and traumas. Having gone through multiple losses and having gained diverse new characteristics which they might not have chosen, their mental balance and emotions have been impacted and their perspective on life has changed. In other words, many NKRers have countless reason to grieve regarding what they have lost and the values and meanings attached on those losses. Also, they are in need of liberation from the attitudes and fears gained as the byproducts of their experiences of loss. In order to assist NKRers to recover their true self from life the stage before it was infected by traumas and disasters, and to help recapture those earlier meanings and values to which they were attached, and also to support them so they can become liberated from the negative feelings and

attitudes they gained that they do not want keep, the healing therapeutic pastoral care approach is necessary.

Logotherapeutic Approach with NKRs

A survivor of a concentration camp, Victor Frankl remembers what he experienced and what he witnessed when human beings felt trapped by the threat of death. In order to survive for the sake of whatever they are attached to that had meaning for them—whether that meant family, home or friends—many prisoners did whatever they felt they had to do.²⁶⁰ Giving up morality, betraying friends, thieving, and using violence were common. To protect the self from vulnerable emotions in the middle of terror and fear, it became normal to shut down emotions and to remain insensitive to continuous physical and emotional abuse.²⁶¹ In these situations, individuals are deprived of the use of their own wills. They become unnecessary objects to be terminated at the will of someone else. As the value that they once had no longer fits into their situation, individuals end up losing their values.²⁶² Through extreme situations of life in the middle of threats and death, what Frankl and many other prisoners agreed after coming back to a normal life was that their best selves they were before entering the concentration camp never returned from that experience. The circumstances of horror and unending disaster forever changed them, creating in their place the people they became.

²⁶⁰ Victor E. Frankl, *Man's Search for Meaning: An Introduction to Logotherapy* (Boston: Beacon Press, 1992), 19.

²⁶¹ Ibid., 35.

²⁶² Ibid., 60.

Frankl presents the case of a few people who were able to retain their high moral standards. Although the circumstances were terrible even in terms of allowing individuals to survive, a few people achieved spiritual freedom and were able to keep their inner liberty.²⁶³ In the middle of the valley of death, rather than sink into despair, as they tried to find the meaning of life amidst extreme suffering and pain, they were able to change how they perceived the situation and were able to sustain themselves so they would not die for nothing.²⁶⁴ Frankl tries to help people be aware of the meaning of their existence. His method of logotherapy was thus geared toward transforming people's perspective from what they expect of life to the view of "what the life expects from us."²⁶⁵ With the will to meaning, even at the last, these individuals were able to have a sense of freedom in their attitude that under any circumstances they were free to choose how to respond to life.

Based on the concept that Frankl proposed, existential therapy aims to help individuals develop awareness of the location and circumstances of the self and what they choose to think and do in their situation. With increased awareness and a transformed perspective on life, existential therapy encourages individuals to step out of the roles they are playing, which is often the role of victim.²⁶⁶ One of the concepts is that human beings are free. With freedom, people can decide either to increase self-awareness or not to, either to expand or restrict their mental or moral capacity, either to grow or stay at the

²⁶³ Frankl, 76.

²⁶⁴ Ibid., 85, 91.

²⁶⁵ Ibid., 85, 104.

²⁶⁶ Gerald Corey, *Theory and Practice of Counseling and Psychology*, 7th ed. (Belmont, CA: Thomson Brooks/Cole, 2005), 146.

same level, etc.²⁶⁷ From this perspective, because individuals decide to do or not to do, the consequences of their experiences belong to them. The potential problem of this approach may be that as people change their perspective from previous perspective to an existential one, the values they previously had may seem useless. They may end up with no applicable values, a condition that may be dangerous for them. To prevent this loss of a sense of values, caregivers need to be aware of this danger and to help the care-receiver find or develop new guidelines and values that will help them to rediscover meaning in life in order to develop a life full of meaning.²⁶⁸

This logotherapeutic and existentialistic approach is well-suited to working with NKRers. According to a research result, many NKRers who used to consider themselves Christians have left the church.²⁶⁹ Among those who still maintain their Christian belief, when asked why they keep coming to church, they responded that the major reason for practicing religion is that it helps them to feel comforted and they can attain faith.²⁷⁰ In other words, through the church they can explore meaning in life. Pastoral care, in the form of preaching, prayer and possibly Bible study group, are resources that help them understand and interpret the pain and suffering of the past and find existential meaning in the present.

²⁶⁷ Gerald Corey, 138.

²⁶⁸ Ibid., 142.

²⁶⁹ Woo Taek Jeon, Shin Eun Yu, and Jin Sup Eom, "Seven-year Panel Study of North Korean Defectors: Their Understanding of South Korean Society and Satisfaction Level," *Bukhan Yonghak Hoebo* 13, no.1 (2009): 199. In this research population, out of seventy four Christians (69.8%) at the year of 2001, sixteen people dropped off their Christian identity in 2007.

²⁷⁰ Ibid., 201.

With the concept of freedom and liberation that logotherapy offers, NKRers may see themselves from a different perspective. They can transform their view of themselves. Rather than perceive themselves as the ultimate victims of their various geopolitical locations of NK, China and SK, they can learn to see themselves as those who have the ability to change their self-awareness and become the subject of their lives. With renewed awareness, they can revisit their past experiences which held multi-dimensional and multi-layered values of which they were unwontedly and forcefully robbed under the threat of death and under extreme circumstances that ordinary people cannot imagine. By reflecting on the lost items and the meaning contained in those items to which NKRers attached value, NKRers may be able to grieve for them even if they lost them long ago. In the process of grieving, they may become aware of the existence of the emotions, thoughts, and behaviors that were not part of their inborn characteristics, but were adopted for survival as the result of circumstances. If they can become aware the current negative thoughts, emotions and behaviors that they unwontedly gained as the result of losing what they valued in life and that (unwanted gains) possibly sustain them in some vicious cycle, then they can also decide whether to discard or to transform what they are doing or experiencing with their freedom and with the sense of responsibility to their own self and life. As new meanings can be attached to what they want to expect from life and what they do not desire to experience, this new attitude can help them experience a new existence as a subjective being who is able to transform not only one's individual self, but also the community and society.

Group Work with NKR

NKR's lives prove the existence and influence of their strong will to survive and their determined effort to get through difficulties. With the help of pastoral care and counseling and with sufficient social support, the influence of NKRs who rediscover their identity and who reorganize the meanings and values of their lives would increase significantly. This study suggests recognizing NKRs with a positive view as an example of the good that can be accomplished when a group successfully provides NKRs with appropriate care and counseling through the church.

Specifically in the case of NKRs, although individual care and counseling is effective, the group as a whole becomes more functional when the refugees avoid the feeling of being isolated in terms of their past experiences. Working together, they are able to build a community of social support that allows them to share their common experiences of suffering and pain while solving their problems, thus creating a better experience of life together. The characteristics of the support group would be psychoeducational and therapeutic, allowing NKR individuals with conscious awareness of their identity to process information about variety aspects about themselves and of SKs.

From the interview data, some NKRs complained that they were treated in SK like those with mental illness because they were diagnosed to PTSD and depression. For example,

Yonghun: So, we are different from SKs who were born and grew up here. The way that NKRs think and feel can be very different from what SKs experience. So, we need to be understood as how our suffering and painful experiences of the past affect us. SKs should know why we think and act as we do. However, they quickly diagnose us as having PTSD and depression, and

because of that they treat us as being mentally abnormal. They just give us medicine to treat our problem. That attitude of SKs makes me feel terrible.

Because of their experience of being treated as mentally unbalanced, many NKR are hesitant to participate in either individual counseling or group counseling. For that reason, rather than focusing on a psychological diagnosis of NKRs as the problem and as the abnormal, the Saeteo group explicitly focuses on the normality of their symptoms as the result of their experiences exposed to traumas and disasters. An educational approach will help them to understand the cause and effect of the geopolitical dynamics around them, and to gain an objective view of their experiences. This would foster in the refugees a healthy way to deal with the situations in which they had lived in the past and found themselves in the present. With such awareness, to reflect on the internal responses in various past and the present experiences of difficulties, refugees would feel less vulnerable in the group setting. To recruit NKRs for participation in this group it would advertise its purpose explicitly as helping NKRs to find their own inner strength and to become leaders who are able to help other NKRs.

To participate in small groups can strengthen the spirit of NKRs. Many NKRs are hesitant to verbalize their experiences related to the traumatic circumstances they have gone through. Within the small group experiences, they are affirmed and encouraged by the security and trustworthiness of the other group members and the leader. Thus they can begin opening up their stories. The small-group method of pastoral care that has the purpose of encouraging each other within the context of a church experience, allows NKRs with hurtful experiences to deepen their interpersonal relationships while sharing

their deepest sorrows and desires.²⁷¹ As they realize that they are not alone but are with their peers who support each other with care and understanding within the loving care of God, their desire to find meaning in their lives grows stronger.

The benefit of participating in the small support group is that in addition to learn and to be provided with psychological assistance, NKRers can also be informed by other NKRers about the various aspects of their situation with the consideration of the spirituality and the wellness of the soul which is a unique strength offered by the group in the church. With the characteristics of psychoeducation, the individuals' psychological state in relation to the experience of trauma and disaster and the psychological and behavioral results would be carefully explored. Also, with the characteristics of pastoral care and practical theology with the awareness of the socio-political dynamics of NKRers, NKRers' experiences would be reframed in a way that is consistent with their meaning of life at the specific location and time at which they would be developed or reconstructed. By scrutinizing a geopolitical and historical discourse on the experience of NKs and SKs, NKRers will engage with the discussions on a variety of topics and as well as the process of integrating factual and experiential information.²⁷² As a therapeutic group, the difficulties and problems of life in relation to social and developmental concerns and the ways to resolve those problems would be explored. Along with interactive comments, response and supports, rather than relying on an ultimate solution by the caregiver or the

²⁷¹ John B. Cobb, Jr. *Theology and Pastoral Care* (Philadelphia: Fortress Press, 1977), 19.

²⁷² Marianne Schneider Corey and Gerald Corey, *Groups: Process and Practice*, 7th Edition. (Belmont, CA: Thomson, Brooks/Cole, 2006), 11.

group leader, the group members will find their inner resources in the process and become more confident about solving their own issues caused by past experiences.²⁷³

Several RPs acknowledged that they grew up in a society in which everything including thoughts and behaviors were directed and controlled implying they may have difficulty in constructing meanings on their own. Thus, although I aware that Frankl and existential therapy originally did not intend to teach or create values and meanings to clients, with the consideration of the unique situation of NKRs, some resources, such as hermeneutic or theological resources, to assist them with interpretation would be provided. Also, with this awareness that some NKRs may be resistant to indoctrination into the meaning as the NK government used to do to them, the process of decision making whether they would create their own meaning or choose from some optional hermeneutic or theological resources would be fully respected with the recognition of their sense of freedom.

In the process of recruiting participants for the group, it is preferable that the leader or the care-provider recruit homogeneous members.²⁷⁴ Because of diversity within the culture, the group will be more effective if consideration is given to selecting individuals with similarities in experiences and dynamics in regard to age, gender, previous or current social status. Frequency and duration of group sessions, length of time a group exists, and the characteristics of the group—for example, being an open or closed group—are other aspects to consider. Having these characteristics in mind, in this section, an adult population with similar characteristics is the design followed. A total of

²⁷³ Marianne Schneider Corey and Gerald Corey, 12.

²⁷⁴ Ibid., 116.

eight weeks of group sessions for a small group with six to eight people is suggested with the purpose of meeting for two hours once a week, at a time convenient time for the participants. The role of pastoral care provider and the outline of the group sessions are as follows.

As this group is initially intended to provide care and support for the individual members and to facilitate their giving each other care and support, the leader plays a significant role. The ability of leaders affects the dynamics of the groups and that will impact how the participants interact with each other. One of the best ways to deal with the group is to have the leader be an exemplary model in behavior, attitudes, etc. for the participants.²⁷⁵ Leaders create the atmosphere within the groups by the way they accept and support the comments and behaviors of the participants. Leaders also demonstrate a presence of caring that includes a respect and trust of each participant.²⁷⁶ By actively listening to them with full attention and by reflecting the opinions of the participants as a way to clarify their feelings and thoughts, the leader and care provider can facilitate the development of an empathic and supportive group.²⁷⁷

²⁷⁵ Marianne Schneider Corey and Gerald Corey, 29.

²⁷⁶ Ibid., 29.

²⁷⁷ Ibid., 34.

Logotherapy for NKR Group

1	Introduction and Orientation	2	Confidentiality and Social Support
	<ul style="list-style-type: none"> • Overview of the Group Sessions: Goals, purposes, structure, expectation, etc. • Psychoeducational aspect (PA): Normality of NKRs (Informing the cause and effects of human induced hurts) • Sharing personal stories related to PTSD, depression, etc. 		<ul style="list-style-type: none"> • Expectations of the participants: Confidentiality, listening well, becoming an advocate, resisting the impulse to be critical. • PA: Self-image and prejudice (Informing the role of internalized image of the self and the others in relationship) • Sharing difficult experiences in relationship with others.
3	Remembering Loss and Bereavement	4	Awareness of the Location of Self
	<ul style="list-style-type: none"> • Approaching various perspectives and ways to think about life • PA: Formation of a worldview (Informing them that how I see myself and others is the result of circumstances) • Sharing stories about circumstances that changed views oneself and others. 		<ul style="list-style-type: none"> • Reflecting power and authority influenced to constrain the self • PA: Individuals as the product of geopolitics (Informing NK and SK geopolitical history) • Sharing experiences of being influenced by geopolitics and of becoming aware of social and political location of the self.
5	Reactivating Power of Will	6	Liberation from Unwanted Gains
	<ul style="list-style-type: none"> • Rediscovering the positive and strong aspects of the self • PA: Various aspects of Will (Informing how will functions as it motivates one to win, to survive, to believe, to have meaning, etc.) • Sharing experiences how the will functioned and how it can be reactivated for better experiences. 		<ul style="list-style-type: none"> • Listing the lost items and listing the unwanted gains from the loss • PA: I am not who I wanted to be. I can decide who I will become. • Sharing experiences from oppression to liberation. Verbalizing unwanted negative aspects of the self. Sharing the process and result of desiring resolution.

7	Freedom and Responsibility	8	Life Expects from Me
	<ul style="list-style-type: none"> • Adapting responsibility for freedom • PA: Responsibility as a protection of the self (informing the negative effect of irresponsibility and positive aspect of keeping the self responsible) • Discussing meanings of freedom and importance of becoming responsible for their own free-willed thoughts and actions. 		<ul style="list-style-type: none"> • Reflecting the meaning of the current location of the self • PA: Importance of developing meaning in life (informing them how their life is precious and full of meaning, using Biblical illustrations) • Sharing discovered meanings from suffering and pain. Verbalizing what would make their life more meaningful.

Session 1: Introduction and Orientation

The first group meeting begins building a rapport between the leader and the participants and of participants with each other. The meeting begins with an informal pep talk and an exercise to help participants know each other. After the icebreaker, the leader introduces of him/herself to the participants and encourages all participants to introduce themselves, by sharing such information as when they came to SK, what they are doing outside the church, how they came to this group, what their expectation are for this group, etc. When the introductions are done, the leader introduces the characteristics of the group and the goal of the group session. That can include telling them that this group is geared toward sharing life information which will be useful for having better experiences in SK. For that reason, keeping confidential all information about the other participants will be very important.

In order to facilitate open discussions on experiences related to PTSD and depression without looking at them with a negative attitude, the leader will introduce and explain PTSD, depression and other mental illnesses—not as problems unique to NKRers,

but as something many people and any SKs would go through if they experience trauma, disaster, loss of important people, place, meaning, etc. By normalizing NKRs' experiences as the result of phenomena caused by circumstances, they can become a bit freer from the burden of taking responsibility for having symptoms of PTSD and depression. After informing them briefly about the necessity of keeping confidentiality for the shared individuals' stories in the group, they are encouraged to talk about negative experiences related to the conditions which they were exposed, whether the causes or the results of PTSD or depression. The leader of the group participates in their sharing experiences with the practice of active listening and reflection of their stories with a caring presence.

Session 2: Confidentiality and Social Support

At the second group meeting, the importance of confidentiality can be further emphasized. If the participants begin to gossip negatively about some individuals to people outside the group, the targeted person can experience emotional and psychological difficulties as well as a feeling of marginalization. To prevent the possibility of these problems occurring, the policy statement on confidentiality will be distributed, and the leaders' action toward those who break confidentiality will be explained.²⁷⁸ Along with emphasizing the necessity of confidentiality, the necessity of being positive, being supportive and not presenting negative opinions to other people as they share their experiences will be reinforced. With the awareness that NKRs are educated to be critical of other people from NK, the leader will discuss the necessity of resisting such injected habits that they learned when they had to sustain themselves in the survival mode.

²⁷⁸ Marianne Schneider Corey and Gerald Corey, 72.

In regard to the psychological aspect, the reasons why many NKRs tend to criticize other people would be explored. The image of the self was shaped by the enforced educational program in NK society. That image was transformed through much suffering and many painful experiences. When, from where, and how current self-images were shaped and how they affect interpersonal relationships will also be discussed. Then, participants will be encouraged to share with each other their personal experiences related to the internalized self image, and negative experiences caused by internalizing the image of others, and whether it is necessary to reshape the self-image and the image of the other.

Session 3: Remembering Loss and Bereavement

The purpose of the third session is to discover positive and strong aspects of the self that might unwillingly have been suppressed due to harsh circumstances. While reflecting the suffering and pains that they have gone through, their strong will which motivated them to overcome numerous traumas and disasters would be recognized. As many get to remember the emotionally and physically difficult situations which they never wanted to experience, the atmosphere of the group may become anxious or angry; some may present symptoms of PTSD, such as flashbacks and physical reactions as if they are in the situation. With this awareness, empathetic support and encouraging responses will help the participants to confront their remembrances of the past by verbalizing and expressing their feelings rather than by trying to avoid them. By openly sharing experiences of trauma and experiences of disasters, the participants may experience support of other people and realize they are not alone in SK society. Also, they will become aware that verbalizing difficulties and receiving support lessens their

anxiety. In the process, other group members may be encouraged to speak out by their own words of support to those who are going through sorrow and pain.

While verbalizing their painful experiences and grieving over them, they may become aware of the results of the traumatic experiences. That is, their views of life and of other people have changed because of these painful unwanted experiences. As they find out more about what they need to grieve over, they can come closer to refinding their positive natures that were not affected by unwanted traumatic experiences. As they become aware of this, the group participants may desire to share more of their experiences. However, since the time of the group meeting is limited, and there are many people with numerous experiences to share, the group leader can encourage them to do some homework. In order not to shut down the desire to verbalize their pains, and in order to help the participants become free of the painful experiences that are located somewhere in the minds of the group participants and will continue to bother them, the participants are invited to do journal writing. In the journal, they are encouraged to write their experiences, especially those they do not want to experience again. Along with the experiences, they will be asked to write out their immediate feelings and thoughts at the time they were in the circumstances. After that, they will be encouraged to write their changed view of self, others, society and government, etc. and their changed behaviors followed by their instant feelings and thoughts. By doing so, they will become more conscious that they are unwontedly changed not because they desired to change, but in order to survive in a toxic social structure and in harmful relationships. They are allowed to grieve for themselves.

Session 4: Awareness of Location of Self

Many NKR group members may think and feel that how they came to SK and what they experience there is mostly the result of their own decisions, their luck and their will to survive. However, much of what they have experienced is the result of international and local geopolitics. Because they were not permitted to live in the social location with power and authority, they were excluded from the social system in which decisions were made about many things especially those related to policies and politics. In other words, they were robbed of their freedom to practice their good intentions and wills, their lives, other people's lives, and the entire social system was placed under control of the government regardless of their individual wills and choices.

In order that group members have awareness about their locations in society and in geopolitical dynamics, NK and SK's geopolitical history would be explored. With a better geopolitical awareness, they will realize that their experiences were not simply what they went through as individuals, but as something they inevitably had to go through due to the political dynamics. Thus, the location of the self in that environment can now be regarded as full of meaning. As the participants are encouraged to share their regional experiences with the view of the international geopolitical perspective, they would recognize what they do or decide may be influential in transforming initially themselves, and then the community in which they belong to, and also the society of SK and hopefully of NK.

Session 5: Reactivating Power of Will

One of the characteristics that enable people to endure and to get free of the circumstances of suffering and pain is to have a strong will to resist the impulse of maintaining their status within those suffering circumstances and to survive until they can get out of the state of pain. Regardless what means were used, NKR's who came to SK are those with the strong will who survived numerous difficulties. While exploring various reasons that motivated them to sustain themselves and to survive the traumas, in this session, the will to meaning and the core concept of logotherapy would be introduced. NKR's often experience feeling being considered insignificant by SK's which hurts their feelings and their self-esteem. By becoming aware of the power of finding meaning and significance in their existence in SK society and for NK for the future, they can experience a renewed purpose in life.²⁷⁹

While sharing their past experiences in which their will functioned to make progress in their lives, they can be conscious about their ability to change their view, their circumstances and their experiences in the community. If obstacles are found in the course of the discussion and while sharing their experiences, then many strong-willed NKR's can share their ideas about how to overcome the obstacles. With reactivating positive will power, they would be more motivated to make their life better in SK, not only for the individual self, but also for the community to which they belong to and for the other communities they desire to contribute to in transformation.

²⁷⁹ Gerald Corey, *Theory and Practice of Counseling and Psychotherapy*, 7th Edition. (Belmont, CA: Thomson Brooks/Cole, 2005), 141.

Session 6: Liberation from Unwanted Gains

NKRs' experiences of trauma and disaster shattered their familiar patterns of emotion, psychology, physical health as well as their spirits. As a result of the loss of everything they valued due to extreme suffering, they gained numberless unwanted things, such as emotional irritability, aggression, personality distortion, and being marginalized in society, etc. In order to continue to survive with the unresolved issues from trauma and its results, many refugees had to build a protective wall to prevent the loss of more of themselves.²⁸⁰ To prevent or deaden the experience of more trauma and more pain, they learned to detach themselves from the painful experiences of reality, which caused them to become more marginalized.

If they are somehow contained within themselves within some protective wall, whether it is their sense of pride or looking at others with negatively internalized images in order to see themselves a bit better than the others, as these attitudes are not what they might want to have, they need to be liberated from the unwanted gain that resulted from their loss. Believing that human beings can continually reshape themselves through future projects that they dream about and decide to accomplish, the participants would be encouraged to share their experiences.²⁸¹ While thinking and talking of their experiences of unwanted loss and unwanted gain, they would be able to identify the negative thoughts and behaviors which may block them from better experiences. Also, during the discussion of the desired self-image and how they can reach the idealized self-image, they would be motivated to liberate themselves from their unwanted attitudes and

²⁸⁰ J. Jeffrey Means, *Trauma and Evil: Healing the Wounded Soul* (Minneapolis: Fortress Press, 2000), 72.

²⁸¹ Gerald Corey, 136.

behaviors. Again, writing journals would be recommended as homework. Through writing, NKR's would become more aware of their emotions and thoughts regarding their experiences.

Session 7: Freedom and Responsibility

Freedom and responsibility are the most important themes which should be dealt with in this session. Many NKR's mention that they were born and raised in a country in which they had no freedom. All information was given from one source and any opinions and discussions on any other topics were prohibited. The only thing they could freely do was to praise the greatness of Kim Il-Sung and Kim Jong-Il. When individuals were in high social positions with power and authority, they had some freedom over those who existed on a lower level. Also, they could take home the products of their company or use the items of the company as if those were their own. This is one reason why many NKR's have a hard time in SK related to the concept of freedom while at the same time not being responsible for the result of their actions of free will.

Thus, in this session, the meaning of freedom and responsibility would be explained regarding the context of a democratic and capitalistic society. With the awareness that responsibility must follow the activation of free will, they would be encouraged to share some negative experiences that resulted from their irresponsibility. As those stories are shared, the relationship between cause and effect, as well as further explore examples that illustrate how their acts of freedom could harm other people or disturb other people's circumstances. The group participants through the process of this session would become more conscious of the importance of being responsible and of

thinking of possible results of their actions. The warning to limit their freedom of action is intended only to prevent them from incurring or causing harm and to protect them from the negative consequences, such as being poisoned or sued. While not have total freedom of behavior may cause them to feel a bit constrained, their freedom in being able to think and feel differently in some circumstances would also be discussed.

Session 8: What Life Expects from Me

Even though NKR's have gone through countless difficulties in their lives and still may experience some difficulties in relationships and adjustment, they are living a life that so many dead NKs did not have the opportunity to experience. Also, their life is what so many NKs outside NK and SK desire to experience once they come to SK. Although they are the victims of the geopolitics of NK, China and SK in international relations and in local geopolitics, they are also those who did overcome the obstacles and successfully came into SK; they are the survivors of geopolitics, they survived the threat of death, as well as numerous losses and hardships. With these thoughts in mind, this session will focus on the fact that they exist in the current location in which they can find certain purposes and meaning. Instead of voicing their complaints or sharing their difficulties and limitations as victims, at this session they will be encouraged to focus on finding the meaning in their suffering and pain and pondering what they imagine life and the world may expect from them. They will be invited to share those thoughts and feelings. After sharing positive thoughts and feelings about their present life which is full of meaning, because this is the last session, a celebration would take place for completing the group sessions and for renewing themselves as those who find meaning and purpose in life.

Conclusion

In this chapter, by considering the mental illnesses that NKR experiences not as something uncommon, but by normalizing the presenting symptoms of NKRs about PTSD and depression as the ordinary response to the experience of trauma and disaster, NKRs are expected to become able to verbalize their negative experiences which brought them unwanted emotional distress. With the organization of the small group setting, a workable therapeutic model for NKR was suggested that would bring about healing experiences for NKRs. By participating in the group sessions, NKRs can participate by telling of their lives, and they would experience a change in their perspective about themselves as they become able to be more objective about their experiences and as they become more aware of socio-political dynamics around them. As they experience healing, growth and some sense of liberation, I hope they will experience empowerment that would lead them to be agents who are able to change their own views and behaviors and who are able to influence and change their communities, and thus influence society to be more oriented toward justice.

CHAPTER VI

A Geopolitical Approach to Practical Theology

Even though NKRers would seem to be much better situated in SK in comparison to their lives in NK and China, SK is also the place where the common language, blood and history create serious cognitive dissonances and dashed expectations. Although the previous chapter proposed a potential plan for therapeutic care and although such a plan would function well for NKRers as they cope with the difficulties of adapting to life in SK, the difficulties confronting NKRers are not limited to those of a psychological and emotional nature. NKRers and NKR communities are in the middle of SK society, politics and culture all of which affect refugee experiences. In this chapter, several elementary factors that contribute to the distress of NKRers will be explored. Some factors relate to the geopolitical situations that exist in their respective cultures, languages and identity. These factors lead to marginalization of NKRers in SK society.

From a theological perspective, several issues will be addressed. The issue of justice and injustice related to the concept of prejudice; the metaphorical image of the tower of Babel will be applied to differences in language; and the theological implications of developing an identity in a new cultural setting, and choosing a name for NKRers that recognizes both their human dignity and their reality as spiritual refugees in SK.

In this section, the unique and complex difficulties of NKR in SK are explored. These difficulties are investigated from three perspectives: geopolitics, practical theology and liberation theology. Based on an exploration of the geopolitical components, a hermeneutical interpretation and the theological application of NKR experiences will be applied. Although theological concepts may assist NKRs' understanding of themselves and their situation, unless SKs change their own fundamental attitudes and mores regarding NKs, whatever progress NKRs make could easily be undermined through social discrimination and their treatment as second-class citizens. Thus several suggestions are presented for a better geopolitical integration of NKRs inside and outside the church.

Practical Theology for NKRs

One of the core values of pastoral praxis is to help people experience healing accompanied by a vision of hope.²⁸² Meanwhile, as described in previous chapters, rather than interpreting scriptures in such a way as to give victims and survivors a vision of hope, many SK Christian churches provide interpretations that support the existing social system, thus contributing to the ongoing suffering of the marginalized and oppressed. When the church fails to contribute to the recovery and the healing of victims and the marginalized from wounds caused by negative experiences in relationships and in the social system, what becomes necessary is to reconstruct those values within a Christian environment that will be effective in a society characterized as pluralistic or

²⁸² Elaine L. Graham, *Transforming Practice: Pastoral Theology in an Age of Uncertainty* (London: Mowbray, 1996), 3.

multicultural.²⁸³ As Elaine Graham correctly argues, the church needs to become a space for a pastoral practice that is adequate to the needs of those being served; that is, an inclusive practice that positions its ministry where it can hear the stories of the marginalized to reflect and to interpret their stories theologically, accordingly, to their situation.²⁸⁴ In order to realize this, a willingness to understand the otherness and the differences of NKRers without any biased assumptions is primary. SK congregations are in need of being informed and educated about the significance and the meaning of NKRers in SK. To gain this level of awareness, SK churches must be willing to reflect on the social system outside the church and to reconstruct Christian resources that promote the development of individuals and the spirit of social justice.

According to Stephen Pattison, theology is a socio-political product that is ultimately biased.²⁸⁵ Every theology and every interpretation of the Bible has an enormous impact on the individuals being addressed. In Christian tradition, in fact, theological discourses and religious teachings were used to motivate and to justify whatever good and bad the communities and countries did to themselves and to others.²⁸⁶ Theology is a geopolitical byproduct; geopolitical situations inevitably shape theology. Individuals who do theology are situated human beings who explain and justify their socio-political situation with theological understandings that give meaning to their circumstances. Thus, out of the same text, such as the exodus narrative, because of the

²⁸³ Graham., 3.

²⁸⁴ Ibid., 208.

²⁸⁵ Stephen Pattison, *Pastoral Care and Liberation Theology* (New York: Cambridge University Press, 1994), 35, 38.

²⁸⁶ John Reader, *Reconstructing Practical Theology: The Impact of Globalization* (Burlington, VT: Ashgate, 2008), 2.

availability of diverse interpretations of the biblical text, those who believed themselves to be chosen people were able to justify taking land and practicing oppression.²⁸⁷ From another perspective, the exodus narrative also became the inspiration for liberating slaves from their oppression.²⁸⁸ Individuals in dominant groups or communities, due to their socio-political location which limits their views of others, are not able to recognize, and perhaps don't want to recognize the rights of those they are marginalizing or oppressing. Thus, consciously or unconsciously, individuals with socio-political advantages militate against other individuals or communities that have fewer socio-political advantages.

A useful technique of practical theology is conducting a dialogue between traditional beliefs and the individuals' experiences, keeping in mind the individuals' socio-political circumstances. This exercise can be helpful in bringing about the transformation of the individual and the community.²⁸⁹ NKR's are marginalized and oppressed in SK society. Inside the SK church, many pastors teach congregations with their conservative views of the Bible. NKR's who are suffering the effects of their experiences find it difficult to explain their belief in God and to understand what God has done to them, including the economic and political benefits of being in SK. SK Christians struggle to protect their own belief and hope in God. Therefore, many SK Christians blame the victims, especially the oppressed NKR's whose story challenges their faith in a

²⁸⁷ Boyoung Lee, "Toward Liberating Interdependence: Exploring an Intercultural Pedagogy", *Religious Education* 105, no.3 (2010): 293.

²⁸⁸ Ibid., 288.

²⁸⁹ Stephen Pattison with James Woodward, *A Vision of Pastoral Theology: In Search of Words that Resurrect the Dead* (Edinburgh: Contact Pastoral Limited Trust, 1994), 1, 5.

loving God.²⁹⁰ Outside the church, NKRs with their identity of coming from NK are marginalized in SK society. They are stigmatized with the negative perception that SKs have of the NK government, an attitude they learned through their anti-communist education. As a result of that prejudice, many SKs treat NKRs with less respect than they treat each other and often treat them unfairly in various ways. For the marginalized NKRs, practical theology which is concerned with social justice and the healing of injustice has a significant contribution to make. It promotes the liberation of the oppressed NKRs from those aspects of the socio-political culture and atmosphere in which they are situated that do not benefit their lives.²⁹¹

Geopolitics for NKRs

Traditionally, geopolitics has been used as a means to plan and justify a country's policy-making decisions. Since the 1970s, due to rapid changes in international relations, politics has increasingly involved the study of international relations from the aspect of the world's geography.²⁹² From this perspective, the relations between governments and the influence of governments (in terms of the cause and the effect of devising and enforcing policies) were looked upon as individuals with histories that influence each other, to dominate or to be dominated. As political systems and structures were organized, depending on how the policies worked and how individuals manipulated the policies for their own benefit, the distribution of resources from international to local

²⁹⁰ R. Ruud Ganzevoort, "Scars and Stigmata: Trauma, Identity and Theology," *Practical Theology* 1, no.1 (2008): 29.

²⁹¹ Pattison, *Pastoral Care and Liberation Theology*, 5, 9.

²⁹² Geoffrey Parker, *Geopolitics :Past, Present and Future* (London: Pinter, 1998), 5.

levels became diverse.²⁹³ Using geopolitical concerns to justify their actions, some countries or some groups of countries placed themselves in power over others. They argue that those less powerful are unable to avoid domination.

Finally, under the influence of postmodern information and communication, people in the world have become aware of the unfair distribution of resources caused by this kind of geopolitical oppression. With this awareness, the focus of the geopolitical scale has been transferred from considering the impact on the nation to a focus on how those political maneuvers affect the lives of individuals and the communities at the regional level.²⁹⁴ Although the overall nature of geopolitics does not change, and although individuals continue to live under the same geopolitical influences as in the past, individuals are now able to understand those geopolitical issues that have impacted their lives. With that greater understanding, it is possible for individuals to look at their experiences from a new perspective and to transform those experiences to a higher level.²⁹⁵ In other words, with the awareness of individuals as geopolitical beings and as the products of geopolitical plans, all political events of any scale and at any level are issues that will have an impact on individuals. That is, individuals at the local level are the subject of geopolitics.

The presence of NKRs in SK and what they experienced in the past in NK and China and at the present in SK are all the results of geopolitics at the international and regional levels. The NK government, while claiming for itself the characteristics of an

²⁹³ George J. Demko and William B. Wood, eds. *Reordering the World: Geopolitical Perspective on the 21st Century*, 2nd ed. (Boulder, CO: Westview Press, 1999), 4.

²⁹⁴ Ibid., 20.

²⁹⁵ Ibid., 33.

anti-colonial nation following its colonization by Japan, attempted to be independent in its international relations and to control the lives of the citizens of NK. Instead, the citizens who had to live without political privileges were politically oppressed, were deprived of their dignity as human beings and had every aspect of their freedom disrupted. This situation became so unbearable that countless NKs escaped to China, a country whose government was the sole supporter of the NK government. In China, the status of the escaped NKs became that of illegal aliens and criminals. They had no access to the social benefits of the country. Because of their international relationship, the Chinese government cooperated with the NK government, by searching for escaped NKs and sending them back, after which the refugees were inevitably imprisoned in concentration camps. Although many NKs managed to remain hidden in China, because of their illegal identity they remained always vulnerable to physical, sexual and labor abuse. Although many fortunate NKs did eventually reach SK and are now legally SK citizens, SK itself is another place in which very complicated political events have taken place on both international and regional levels. As result, NKR continue to be distinguished from ordinary SK citizens because of what SKs regard as the politically significant implications of their origin. NKR also find themselves on a lower social status that is without political and economic authority.

NKR currently have very limited access to the culture of the society of SK and do not experience many of its benefits. To improve their situation and to help them have a better experience in the space in which they now live, it will be necessary to explore the geopolitical components that keep them confined to the social spaces where they are oppressed and marginalized. I will explore those components next.

Liberation Theology for NKR

A significant feature of liberation theology is the understanding that theologians must reflect critically on issues and events from the perspective of the oppressed, and must examine the unjust social systems that sustain oppressive social structures.²⁹⁶ Liberation theology conceptualizes God as one who takes the side of the poor and marginalized, and the work of God is understood the efforts of individuals and communities that participate in and practice social justice by liberating the oppressed who suffer injustice.²⁹⁷ Jesus, as God became a human of the same status as the poor and oppressed. was understood to have initiated the kingdom of God here and now by revealing what God wants us to achieve in the world. That means bringing into being the kingdom of justice that extinguishes the exploitation of the poor and oppressed.²⁹⁸ This reexamined understanding of theology from the point of view of the poor and the marginalized encourages oppressed individuals and communities to participate in the movement of liberation theology. As NKR become aware of the unjust social structures that force them to stay in their oppressed status within society, they can follow the actions of the oppressed and poor in other circumstances who resisted other social systems and were able to liberate themselves.²⁹⁹

²⁹⁶ Christian Smith, *The Emergence of Liberation Theology: Radical Religion and Social Movement Theory* (Chicago: University of Chicago Press, 1991). 33, 37.

²⁹⁷ Ibid., 33, 34.

²⁹⁸ Ibid., 37.

²⁹⁹ Ibid., 25.

As liberation theology challenges/addresses the existing social system and the transformation of social structure, the actions of individuals and communities involved with the change of policies on various levels of society, liberation theology inevitably becomes political.³⁰⁰ Unjust social systems are sustained by oppressive ideologies. Liberation theology critiques social systems and refers to their oppressive structures as social sins.³⁰¹ The sufferings of oppressed individuals or groups are frequently caused by the sins of others. In many cases, however, the fundamental cause of suffering and pain is not the sinful individuals or groups, but the sinful social structure that forces or corrupts people into carrying out its sinful plan.³⁰² The social structure initiates the harm to the oppressed and the poor as it pursues greater benefits for itself.³⁰³ Thus, what is necessary to resolve the fundamental problem of oppression of the poor and to remove their suffering is to enact social policies that transform the structure of society.

Looking at their entire social and political circumstances, NKRs have need of liberation in a variety of ways: they need liberation from SK's oppressive social system, from the prejudice of SKs, from the unequal norms and values applied to them, from their own perception of themselves as inferior. To accomplish this liberation, both inside and outside the church, I suggest it is necessary to apply the useful method of the hermeneutic

³⁰⁰ John R. Pottenger, *The Political Theory of Liberation Theology: Toward a Reconvergence of Social Values and Social Science* (Albany: State University of New York Press, 1989), 6, 7.

³⁰¹ Michael Landon, "The Social Presuppositions of Early Liberation Theology," *Restoration Quarterly* 47, no.1 (2005): 14.

³⁰² Kristin E. Heyer, "Social Sin and Immigration: Good Fences Make Bad Neighbors," *Theological Studies* 71 (2010): 414.

³⁰³ Pottenger, 17.

circle.³⁰⁴ The concept of the hermeneutic circle, developed by Martin Heidegger within the context of art, is expanded upon by Pottenger for use in the work of practical theology. The hermeneutic circle involves considering an entire set of circumstances as a unit, yet understanding each individual part of those circumstances as it relates to the whole. Failing to understand one part means failing to understand the whole. Moving from part to part and part to whole until the entire picture is understood is what is meant by moving in a hermeneutic circle. Applying this concept to the NKR's painful struggles offers what I consider the best opportunity of understanding and healing the complicated situation of NKRs.

It is possible to read and interpret the Bible in a way that addresses the situation of NKRs, i.e. liberating them from SKs' negative interpretation of its message. NKRs can find biblical grounds that support their presence in SK in a way that does not demean them. Using this biblical foundation, NKRs can suggest that the way SKs explain the Bible is not a universal belief, but is a belief manufactured to fit a politically contextualized situation. This has caused the continuation of oppression and suffering of many marginalized people, including NKRs. Liberation theology can free refugees from having to accept the false standards imposed on them by SKs or SK Christians to demonstrate they have adjusted to the SK church and society. Locating themselves in the existing social structure is not the solution; instead they will find healing in their efforts to create a just society in which they will be respected as possessing equal dignity with SK. It is through this process that NKRs can bring their own and the nation's transformation. NKRs by having liberation theology applied to their unique situation will

³⁰⁴ Pottenger., 7.

be able to re-examine and build their own new identity rather than living with a false identity imposed on them from SKs' negatively internalized concepts that are the result of their earlier anti-communist education or the pro-NK government Sunshine Policy.

South Korean Geopolitics Experienced by North Korean Refugees

Prejudice

Prejudice against certain individuals and communities exist everywhere. In many instances, prejudice is an outcome of geopolitical stress and conflict. The ways that individuals or communities express their prejudices vary. Prejudice reveals its poisonous presence with the use of racist stereotypes to describe an entire group or nation, it appears in the form of imperial domination, it is expressed through discrimination, and, too often, it is seen in the willingness to commit genocide. According to Edward Said, to satisfy the imperialistic purposes of the West (geopolitics at the international level), the powerful nations of the West developed the idea that the cultures and peoples of the East were inferior.³⁰⁵ Acting on those internalized negative images of the East, Western nations imposed their imperialistic colonialism on peoples of the East, causing millions of Eastern people much suffering and pain, while the people in the West reaped the benefits of the resources and labors of the East. That internalized prejudice and bias became the lived experiences of the individuals and the communities at the regional level. Regardless of the realities of the individuals or communities the contents of the prejudice, the set of negative or positive statements, the false beliefs, the emotional expression, toward the others (as those prejudices are developed on higher geopolitical levels) have a serious

³⁰⁵ Edward Said, *Orientalism* (New York: Vintage Books, A Division of Random House, 2003), 12.

negative impact on the experiences of individuals and communities (at the local regional level).³⁰⁶

NKs and SKs have gone through very different experiences in disparate political spaces with distinctive ideologies for more than sixty years since the Korean War. Growing up in different geopolitical spaces under very different educational and ideological belief systems, it was inevitable that NKs and SKs would develop negative prejudices in regard to each other. Under the influence of the ideology of the Cold War, the prejudices between NK and SK were deliberately fostered by powerful external governments that regarded each other as enemies.³⁰⁷

NKs have developed strong prejudices against both SK and NKs, which are shaped by the historical background of NK, NK education, and their experiences with SKs inside and outside SK. NK has attempted to be independent from foreign invasions and Japanese colonialism, and has insisted on keeping its independence by allowing no international relations (although NK finds it necessary to maintain a close relationship with China). Most countries find it easy to teach their people to internalize extremely negative images of other people and their countries. This phenomenon has been described in previous chapters related to the negative education in different times in regard to U.S. Christians and Japanese. In NK, the Juche ideology, which is empowered by the energy of hostility against enemies and is used to reinforce the importance of self-reliance and independence, teaches its people that to rely on anyone other than the self is

³⁰⁶ Derald Wing Sue, *Overcoming Our Racism: The Journey to Liberation* (San Francisco: Jossey-Bass, 2003), 24.

³⁰⁷ Won Je Son, “미 핵화-적대관계 종식 ‘쌍끌이’로 풀어야 [Resolution for the End of Antagonistic Relationship and Denuclearization],” *The Hankyoreh*, February 19, 2007, <http://hani.co.kr/arti/SERIES/107/191529.html> (accessed March 20, 2011).

destructive.³⁰⁸ The Juche ideology teaches NKs that they can realize complete independence only by their submission to the guidance of their leaders Kim Il-Sung and Kim Jung-Il. NKs have ideologically and politically surrendered their sovereignty to their leaders. Thus, ordinary NKs are not able to become subjective selves.³⁰⁹ It is considered shameful if an individual relies on other individuals, or one country relies on another country. The dependence of the country is worse than one individual's reliance on another, because the reliance of the country on itself gives it dignity before the world.

In NK education the people are taught that SK has been colonized by the U.S. and is being severely exploited by that country. NKs learn that SK does not have any rights in relation to the U.S. And they learn that SK is an impoverished country where beggars fill the streets because they have no shelter and children starve because there is no food and no security. About capitalist countries, NKs learn that those are spaces where the only rule is the Law of the Jungle and the stronger inflicts humiliation upon the weaker for survival and for their own benefit. They also are taught to correlate Christian missionaries and the church with immorality and injustice, and with spreading harmful propaganda. NKs learn nothing positive about SK or SKs. Such misinformation gives a sense of vocation to NKs to save SKs from the subjugation of the imperial U. S. and from capitalism because NKs consider SKs to be their brothers sharing the same bloodline.

³⁰⁸ Yeon Gak Kim, "North Korean Political Ideology: 1955~2007," *Hankuk Jungchi Yeongu* Vol 16, no.1 (2007):258.

³⁰⁹ Jong Wook Kim, "The Transformation of the Bureaucracy and "the politics of everyday" in North Korea," *Bukhan Yonguhak Hoebo* 11, no.1 (2007): 8.

Also, such misinformation justifies the government's political reasons for developing nuclear armaments necessary to protect the country from the imperialism of the U. S.³¹⁰

While NKR's have internalized negative perceptions that came out of its government's geopolitical efforts, SKs have also accumulated determinative prejudices about the NK government and its citizens. After the Korean War, a strong anti-communist atmosphere prevailed in SK society, and a strongly anti-communist educational program was developed not only through the media and political propaganda, but also throughout the public schools.³¹¹ The impact of anti-communist education was very strong and effectively influenced most SKs. The schema that equated anti-communist education as cause and social development as effect was established, and the development of anti-communist mindsets in ordinary citizens was encouraged through various competitions.³¹²

With the pervasive anti-communist education, an anti-communist ideology was internalized in most SKs. In SK society, in general, relativity in values and standards was not allowed; and no negotiable space existed in which to view communists as anything but an enemy. Anti-government activities or demonstrations were attributed to the communists and those who participated were subject to punishment. In school, children were taught that NKs were attempting to instigate another war. NKs were demonized as

³¹⁰ Hun Kyung Lee, "The Purpose of North Korean Nuclear Armament and Strategic Goal towards the U.S.," *Sekye Jiyeok Hakhoe* 26, no.3 (2008): 129.

³¹¹ Il Kuk Kang, "해방이후 초등학교의 교육개혁운동과 반공교육의 전개과정 [The Process of Movement of Education Revision and Anti-Communism of Elementary School after Independence from Japanese Colonialism]," *Kyoyuk Bipyung* 12 (2003): 201.

³¹² *Ibid.*, 217.

red wolves, red monstrous pigs, and students learned to feel fear of and antagonism against NK and the communist government.³¹³

As time went by, and as a new SK government pronounced a Sunshine Policy toward NK in the mid-1990s, anti-communist education became a target of criticism. Under the Sunshine Policy, NK was no longer the enemy of SK, but was regarded as a cooperator that the SK government embraced for the sake of peace on the Korean peninsula.³¹⁴ However, in the background of SK, where a majority of people had already developed strong feelings of prejudice against NK as a result of the anti-communist education and propaganda, the Sunshine Policy was viewed as providing assistance to NK communists through their pro-communist government. From a humanitarian point of view, out of consideration for the masses who were starving in NK, the demand for aid for NK government was vindicated. Accordingly, it seemed SKs' perception of NK people began to change from that of the communist enemy to the poor siblings who must be given help because they share a common Korean bloodline. However, military provocations by NK against SK continued from time to time.³¹⁵ While SK tourists were sightseeing in the mountains of NK, one of the outcomes of the Sunshine Policy, a SK

³¹³ Woo Sung Kwon, “교사 초년시절에 가르쳤던 반공교육탈북청소년에 대한 교육으로 속죄 [Reconciling of Giving Anti-Communist Education in the Early Years of Teaching with Teaching North Korean Refugee Adolescents],” *Oh My News*, May 15, 2003, http://www.ohmynews.com/NWS_Web/view/at_pg.aspx?CNTN_CD=A0000122949&PAGE_CD= (accessed January 3, 2010).

³¹⁴ Chang Hun Lee, “Achievement and Evaluation of Roh Moo-Hyun Government’s Policy toward North Korea,” *Jungchi Jungbo Yongu* 11, no.1 (2008):76.

³¹⁵ In Tae Kim, “북한의 대남도발 사례 분석 및 전망 [Analysis and Prospect for War Based on Cases of North Korea Provocation on South Korea],” *Kunsa Nondan* 62 (2010): 29.

tourist was killed by NK military fire.³¹⁶ Such incidents made it clear that while SKs' perception of NK had turned away from antagonism, NKs' perception of SK had not changed. The government continued to regard SK as the country of its enemy. In addition to that, the number of NKR began to increase after starvation had begun in NK in the mid-1990s, and since the NK government had reported its development of nuclear weapons.³¹⁷ As a result, while SKs were suspicious about the governmental level of humanitarian aid being sent to NK, the NK government proved its concentration was on military development instead of feeding its people.³¹⁸

For the NKRs who arrived in SK, the SK government provided homes, settlement funds, and educational benefits, although benefits varied depending on a specific social context. Many SKs complained about governmental support for NKRs. While SKs work hard and pay taxes, the NKRs who never worked or paid any taxes received free benefits.³¹⁹ This support for the NKRs provokes in many SKs' feelings of unfairness and comparative privation. Since home prices in SK are considered very high and since many SKs are able to buy their homes only after saving for many years, many SKs feel that NKRs are taking away the benefits that should go to SKs. Moreover, related to the settlement fund and many other benefits, large numbers of SKs are shocked by the

³¹⁶ Kwang Baek Lee, "Woman Shot Dead at Mt. Geumgang," *Daily NK*, July 12, 2008, <http://www.dailynk.com/english/read.php?catId=nk01100&num=3845> (accessed Jan.3, 2011).

³¹⁷ Chang Hun Lee, 76.

³¹⁸ *Ibid.*, 77.

³¹⁹ Pyung Kyu Choi, "탈북자 전담 포교사 양성해야 [Necessity of Specialized Evangelist for North Korean Refugees]" *Bulkyo Shinmun [Buddhist Newspaper]*, October 20, 2004. <http://www.ibulgyo.com/archive/62010/200608081154995833.asp> (accessed January 3, 2011).

amount that NKR receive and they compare that to the poor SKs who do not receive much from the government.

In addition to these negative perceptions in relation to the SK government's policy on NKRs, negative reports about NKRs are broadcast by the media. When negative incidents have been caused by NKRs, often the report specifies that the cause of the incident is related to the general presence of NKRs.³²⁰ As a result, even though most NKRs are not criminals, SKs find it difficult to avoid the perception that all NKRs are potential criminals. These negative reports explain the SKs' negative attitudes toward them. In turn, these negative attitudes and comments – which were developed and seemed justified by SKs' own experiences in their own context – continued to hurt numbers of NKRs.

NKRs and SKs both have prejudices and make judgments based on their own internalized images of each other, which developed out of their previous education related to geopolitical agendas of their respective governments. Unfortunately, due to limited opportunities for interacting meaningfully with each other, neither group has been able to fully to understand the other's experiences and attitudes. In other words, to have prejudice and to judge others who are different from themselves presents a great likelihood that misunderstandings and miscommunications will develop. In the case of SKs' misconception that most NKRs are potential criminals, this presents the danger of misunderstanding the general population of NKRs. Most NKRs with whom most SKs

³²⁰ Examples of prejudiced reports in the media follow: “탈북자 1 만명 시대: 범죄의 늪에 빠진 새터민[Ten Thousand TalBukJa: SaeTeoMin Fallen in the Swamp of Crime]” *Sisa News*, November 2, 2007, <http://www.sisa-news.com/news/article.html?no=9370> (accessed October 15, 2010), ; Jae Young Jung, 범죄 늪에 빠져드는 ‘남조선 드림’ [‘South Korean Dream’ bogged down in the swamp of crime]” *Weekly KyungHyng*, September 9, 2004, <http://www.wkh.kr/khnm.html?mode=view&artid=8034&code=115> (accessed October 15, 2010).

will ever be in contact are not criminals. Although the NKRers have done nothing wrong in SK society, because of stigmatization they become the victims of prejudice. The refugees have suffered from a malfunctioning NK government, and have gone through suffering as illegal immigrants in China in which they were unprotected by the Chinese government. Even after their relocation to SK, NKRers are still victims of prejudice and geopolitics by SK people. Also, SKs are the victims of geopolitics that created the views of SKs to develop and internalize negative perceptions on NKs and NKRers. If SKs had not gone through anti-communist education, then the experiences of NKRers and SKs in SK would likely be quite different.

Language of NKRers

In human society, language is the major method devised for conceptualizing and delivering meaning in the process of communication. That may be the reason why people who speak the same language, especially in unfamiliar settings, become friends without much hesitation. Meanwhile, some groups of people develop somewhat different ways to communicate by using new terms and jargon. Even though the language is the same, it can be used as a tool to differentiate and discriminate one group of people from another. Depending on circumstances, the way language works and what it means to people can change. Also, language can become the means to develop a group's unique identity and consciousness.

One of the greatest challenges to NKR's adjustment to SK is language.³²¹

Although citizens of both nations speak the Korean language, in their communication the refugees stand out because of their unique way of speaking. First of all, they of course have NK accents; however, NKs have retained a greater native purity in their Korean vocabularies. NK speaks the most excellent Korean because that country has excluded itself from most foreign influences. Most NKs have not been exposed to new words that are picked up from encounters with foreign languages. Also, as the attempt at decolonization continued in NK, ordinary NKs avoided any use of foreign languages in their everyday lives. When they had an opportunity to learn a second language at school, most of them chose Russian over English. Even if learning other languages was legally an option in NK schools, since the system of education became dysfunctional and as many NK students did not go through public education after the food crisis in the mid-1990s, most NKs have no knowledge of foreign languages.

Thus, understanding the SK language, for NKs who have no knowledge of English vocabulary, is one of the greatest challenges they encounter in SK life.³²² Unlike NK, SK relied on the U.S. for its recovery from Japanese colonialism and the Korean War. Thus, from the time of the establishment of SK, the educated leaders were under the influence of U.S. missionaries and, with the assistance of the missionaries, a good number of Korean leaders studied in the U.S. Especially in the beginning of the SK

³²¹ Dae Seok Choi, Eun Hee Cho, "The formation and change of the national identity of university students that have defected from North Korea," *Bukhan Yonguhak Hoebo* 14, no.2 (2010): 219.

³²² Eun Jin Shim and Il Kun Yoon, "Language Barrier Stumps N. Korean Students in South" *Chosun Ilbo Newspaper*, October 5, 2010, http://english.chosun.com/site/data/html_dir/2010/10/05/2010100501003.html (accessed January 3, 2011).

government, many leaders were associated with the U.S. For SKs who wanted to achieve high social status and have political power it was important to be knowledgeable in English and to have studied abroad, especially in the U.S. Having this as a background, Korean education has emphasized the importance of learning English, and being knowledgeable has become the key to success in SK.³²³ However, for NKR, not knowing everyday English vocabularies is a great challenge; they cannot understand sentences with English words.

The NK accent is another factor which hinders the development of relationships between NKR and SK. In SK, SKs can be discriminated against for using specific provincial dialects.³²⁴ Since to come from certain provincial areas implies generalized negative characteristics, the use of the standard Korean language becomes a tool that allows discrimination against the person with a dialect.³²⁵ Even though most SKs acknowledge that such discrimination is wrong, they find it difficult to overcome their prejudice. With this cultural and regional background in SK society, NKR's use of their dialect prompts SKs to respond somewhat defensively and negatively. When SKs listen to refugees' dialect, rather than relating to them as Korean, SKs readily assume they are Korean-Chinese who came to SK only to exploit its economic benefits. In SK, the negative preconception with regard to Korean-Chinese is prevalent, because they are,

³²³ Ji Sook Yeom, "The Lives of a Goose Mother and Child Studying Abroad," *Youah Koyukhak Nonjib* 14, no.5 (2010): 368.

³²⁴ Sang Uk Woo, "사투리 통용도 허용하라 헌법소원 [Petition for Constitutional Amendment for the Use of Dialectics]" *SBS News*, May23, 2006 http://news.sbs.co.kr/section_news/news_read.jsp?news_id=N1000112760 (accessed January 3, 2011).

³²⁵ Eun Yeong Na and Joon Mo Kwon, "Measurement of the Strength of Regional Prejudice by Implicit Association Test and Its Applications," *Hankuk Simlihak Hoeji Sahoe mit Sungkyuk* 16, no.1 (2002):57.

perhaps unfairly, considered to be depriving SKs of job opportunities.³²⁶ Moreover, in cases when SKs ask or just treat NKR as if they are from China, many refugees become defensive. Many NKs went through much suffering and pain in China related to Korean-Chinese people. They endured human trafficking, labor abuse and being reported for deportation. Thus, this preconception that they are Korean-Chinese is offensive. Since SKs are not very good at distinguishing the NK dialect from the Korean-Chinese dialect, NKRs are subjected to additional discrimination and marginalization.

Name and Identity of NKRs

Another significant aspect of geopolitical influence in SK which damages the development of SK and NKRs is the term used to identify NKRs. For various reasons, the name given to NKRs has changed many times. After the independence from Japanese colonialism until the Korean War, when people moved from the northern part to the southern part of Korea, they were simply referred to as "migrated" individuals or families. After the political division of North and South Korea in 1953, the movement of people across the DMZ was no longer free. From that time, people who escaped from NK were known in SK as "North Korean defectors." The treatment of the "defectors" varied according to the value of the information they were able to give to the South Korean government.

Also, the SK law has been revised several times. Between 1978 and 1990, according to the SK law for protecting the escaped NKs, those who came to SK received special treatment. Because the SK policy was anti-communist and anti-NK, the NKs who

³²⁶Kye Min Yang, The Factors Influencing the Korean Adolescents' Attitude to Minority Groups, *Hankuk Simlihak Hoeji Sahoe mit Sungkyuk* 23, no.2 (2009): 71.

escaped communist NK were regarded as brave individuals who could reveal the information about the NK government and the life of NKs. Their arrival to SK was broadcast and they were given homes and compensation money, and various other conveniences with special treatment: their jobs and their children's education were guaranteed.³²⁷ However, with the end of the Cold War, how SK perceived NK changed. SK used to refer to NK as a "puppet government (Goeroe Jibdan)" and the escaped NKs were known as "warriors (Kuisseon Yongsu)." These terms changed in a positive direction from "NK puppet government" to "NK" and from "NK warriors" to "NK fellow countrymen (Kuisseon Dongpo)."³²⁸ After the 1990s, the number of NKR began to increase. The compensation law for NKRs changed in 1993, at which time it was decided not to treat all NKRs as "warriors" with similar compensation money and benefits, but to compensate NKRs according to the level of information they brought. That is, NKRs who used to be in higher social position in NK could begin a relatively stable life in SK, while NKRs who had an oppressed social status in NK continued to be marginalized even after coming to SK. After the arrival of Hwang Jang Yup to SK in 1997, the third highest ranking officer in NK at the time and who was the brain behind the Juche ideology, identified himself as "Talbukja." Since then the term "Talbukja (Tal: escape, buk: North, ja: people)" was commonly and popularly used both by the SK government and NKRs. This term was at first the one preferred by NKRs, as the word accurately

³²⁷ Sang Hyun Kim, "월남 귀순자 보상법 개정 [Amendment of Compensation Law for North Korean Defectors]," *Sisa Press*, December 2, 1993, <http://sisapress.com/news/articleView.html?idxno=30693#> (accessed March 21, 2011).

³²⁸ Ibid.

described their identity as those who hated the NK government and had come with the intention of escaping NK.

However, as NK and SK relations changed under the Sunshine Policy, the SK government wanted to identify NKR with non-political terms. After conducting a survey among SKs, a survey that excluded the opinions of NKRs, the SK government made the decision to discontinue the term “Talbukja,” which was revised to “Saeteomin,” meaning those who live in a new place (Sae: new, teo: place, min: people).³²⁹ The political characteristics of NKR were intentionally removed from the new name. NKRs themselves, however, do not like to be called “Saeteomin,” because “Talbukja” is one that implies their intentional escape from NK and it also carries their identity as NK with political issues.³³⁰ In 2007, NKRs requested the SK government to change the official term back to “Talbukja.”³³¹

Currently, the official term has not been changed back to “Talbukja.” Because NKRs desire a name associated with their identity, SK government uses “Bukhan Ital Jumin” (Bukhan: North Korea, Ital: dislocated, Jumin: citizens). Meanwhile, because the phrase “Bukhan Ital Jumin” is relatively long, not easy to use and also fails to convey the intentional escape from NK but implies an illegal escape from NK, NKRs refer to

³²⁹ Chun Hwan Kang, “자유를 찾아나선 그들, 탈북자나 새터민이냐 [Either Talbukja or Saeteomin, Those Who Seek for Freedom],” *Chosun Ilbo Newspaper*, May 4, 2007, http://news.chosun.com/site/data/html_dir/2007/05/04/2007050400897.html (accessed March 21, 2011).

³³⁰ Im Sook Jang and Young Pyung Chun, “North Korean Defector’s Social Movement and Policy Response: Human Rights Perspective,” *Research Institute for National Policy of Chung Ang University* 23, no.1 (2009): 126.

³³¹ Song A Kim, 통일부, ‘새터민’ 명칭 사용중단 요구 거부: “답변 사안 아니다” ... 탈북자들 “정체성 찾겠다” [TongilBu, Request of Use of the term ‘SaeTeoMin’: “Not a Case to Respond”... “Search for Identity” of TalBukJa],” *Daily NK*, May 11, 2007, <http://www.dailynk.com/korean/read.php?catId=nk00400&num=41119> (accessed October 17, 2010).

themselves as “Talbukja.”³³² Thus, an impasse remains: SK government is hesitant to use “Talbukja,” while NKRers are not comfortable with the term, “Bukhan Ital Jumin.”

Another aspect related to the term either “Talbukja” or “Bukhan Ital Jumin,” is that neither term suggests the image of NKRers as a crucial component of SK society. Using either “Talbukja” or “Bukhan Ital Jumin,” allows the refugees to be distinguished from ordinary SKs. The term differentiates the identity of NKRers while creating politically negative associations related to the image of a malfunctioning NK government or to the obedience to the NK government.

Another aspect related to an acceptable term for identifying NKRers is that even though the SK government uses “Bukhan Ital Jumin” and “Saeteomin” as the official terms for NKRers, when negative incidents are reported related to NKRers, the media identifies the refugees as “Talbukja,” when other options are available.³³³ This indicates that although NKRers perceive it as an identity that shows their antagonism toward NK government, in SK “Talbukja” continues to be used for its negative connotation. The negative associations caused by the image of the term create marginalization and discrimination for NKRers. Because of the names imposed on refugees, they are placed in an even more marginalized and oppressed status. The current identity of NKRers as

³³² Kun Hye Kim, “북한이탈주민 용어 명칭 변경, 오는 27 일 공청회 [Public Hearing on 27th on Name Change of Bukhan Ital Jumin],” *The Christian Today*, February 16, 2002, <http://www.christiantoday.co.kr/view.htm?id=164623> (accessed March 21, 2011).

³³³ Korean media used the term “Talbukja” for reporting negative incidents related to North Korean refugees. Examples are as follows: HanKyoRe, “‘쉬리’ 방불, 여간첩 원정화는 누구? [Female Spy, JungWha Won]” *The Hankyoreh*, August 27, 2008, http://www.hani.co.kr/arti/society/society_general/306935.html (accessed, October 22, 2010), ; Hyung Won Kim, “‘탈북여성들의 탈선’ 무더기 일본원정 성매매 [Escaped North Korean Women’s Prostitution in Japan],” *Chosun.com Online Newspaper*, October 22, 2010, http://news.chosun.com/site/data/html_dir/2010/10/22/2010102200899.html (accessed, October 22, 2010).

escaped NKs conveys the tragedy of the division of North and South, the outcome of geopolitics.

SK Church and North Korean Refugees

In Korea, Christianity faced numerous crises before the Korean War as the result of Japanese colonialism and an increase of communist ideology. Missionaries from the U.S. spread hope to the Korean people and helped them recover from wounds, both physical and emotional, and to reconstruct their destroyed country. As a result, Christianity spread rapidly.³³⁴ After the 1960s, as SK society became industrialized, capitalistic, and more democratic, SK churches became secularized. The focus was on growth and materialism that were considered to be the visible signs of God's blessing. To build larger and higher quality churches in appearances, to establish education centers and retreat centers became a competition among the churches.³³⁵ As many new churches were established in various new areas, rather than focusing on the maturity of Christians, many leaders of churches became even more competitive in increasing the numbers of church members. Under the influence of growth-ism and a focus on the visible aspects of the church, many Christian leaders began to advertise their churches and to make critical remarks about other churches or other Christian leaders.³³⁶ Instead of the church being a space where the people of God could come to experience comfort and grace from God, many SK church became a space in which many individuals who called themselves

³³⁴ Yong Kyu Park, "The Crises and Renewal movement of the Korean Church: An Historical Perspective," *Yeoksa Sinhak Nonchong* 15 (2008): 46.

³³⁵ Ibid., 50.

³³⁶ Ibid., 51.

Christians gathered together to share their materialistic ambitions and pray for a better life on earth. Caring for the marginalized and oppressed in society was not an important value in many SK churches.

For various reasons, such as an experience of being discriminated against in church, observations of the indifference of Christians on important social issues and news reports on moral weaknesses of many pastors, many Christians left their churches, and discouraged non-Christians from converting to Christianity. Many people turned into anti-Christians.³³⁷ It is not surprising that the number of Christians continued to shrink. It has been suggested that SK Christianity is in a crisis as the positive influence of the church declines while the phenomenon of anti-Christianity continues to grow. Since the growth of an anti-Christian atmosphere is the result of the moral laxity of many influential Christian leaders on the use of money, success of the church, ambition in politics inside and outside the church, and sexual immorality, it is necessary that Christian leaders become aware of social expectations and play an active role in reforming Christianity.³³⁸ Although critical views on the general Christian church of SK have been prevalent, rather than reflecting on those issues seriously and working toward the re-sanctification of polluted areas, SK Christianity tended to defend its exclusionary and self-righteous values and worldview.³³⁹ With the exclusivist characteristics, many

³³⁷ Yong Kyu Park, 59.

³³⁸ Hyuk Rul Kwon, “위기의 한국교회, 보수로 우향우 [Turning to the Right Wing, The Crisis of Korean Church],” *The Hankyoreh*, July 27, 2006, http://www.hani.co.kr/arti/culture/culture_general/144726.html (accessed March 21, 2011). Dae Kwang Choi, “Church and Power: Power Structure of Speak and Silence,” *Jongkyo Kyoyukhak Yongu* 31 (2009): 216.

³³⁹ Sun Hee Ahn, “A Practical Theological Reflection on the Crisis of Korean Churches: Focusing on the Resocialization of Christian Community Members through the Renewal of Worship,” *Hankuk Kidokkyo Sinhak Nonchong* 67 (2010): 345.

Christians became indifferent to social issues. Instead, they became more superstitious and more combative against non-Christians.³⁴⁰ Rather than keeping peace, many Christians turned toward activities that broke the peace as they allowed themselves to judge non-Christians as not deserving to be blessed by God. Some Christians tried hard to convert non-Christians to Christianity with conservative Christian values and at the same time they cursed people of other religions and interrupted their religious practices.³⁴¹ As long as many SK churches are thought to be in critical condition in regard to their Christian beliefs and practices, it may be unrealistic to expect the marginalized NKR to have positive experiences in those churches. In fact, many NKR had difficulty adjusting to Christian life in precisely because they felt excluded from the church, and had encountered various negative experiences with Christians and the churches.³⁴² Many examples were described in the previous chapter.

Hermeneutics of Prejudice toward North Korean Refugees from Geopolitical Perspective

Prejudice against NKR plays a major role in what causes NKR to go through negative experiences in SK. As NKR hear negative comments, they have a difficult time suppressing their own negative responses that may have been learned as the result of previous negative experiences. NKR, in order to have better experiences, need to be free

³⁴⁰ Sun Hee Ahn, 352.

³⁴¹ Hyun Jo, “조계사 난입은 종교인 향한 테러[Terror against Religious Practitioner, Intrusion of Chogyong Temple],” *The Hankyoreh*, December 29, 2010, <http://www.hani.co.kr/arti/society/religious/456302.html> (accessed March 21, 2011).

³⁴² Young Dae Yoo, “새터민 교회설립 잇달아 [Continued Establishment of Church for North Korean Refugees],” *Kukmin Ilbo*, June 28, 2007, http://www.iccm.net/bbs/board.php?bo_table=m09s02&wr_id=839&sfl=wr_subject&stx=&sst=wr_dattime&sod=asc&sop=and&page=41 (accessed March 21, 2011).

from SK judgments that are based on negative images learned from their anti-communist education or on SKs limited experiences of NKR that they learn about through biased media reports. By reducing or eliminating prejudice against each other, the chances that NKR can have a better experience in SK increase as they are more empowered and less discouraged or frustrated.

Emma Justes describes the necessity of change in order to create space for the oppressed to experience justice.³⁴³ For the oppressed to experience justice, individuals who now hold all of the authority and power will have to relinquish some – which they do not want to do. Unless SKs give up some significant part of their power, privilege or negatively internalized image on NKR, society cannot be liberated from being unjust, and the oppressed or the marginalized cannot be empowered. In order to make social change, the experiences of the oppressed and the marginalized should be heard by the people with power and privilege, who must then reflect on questions related to the meaning of life, such as where the country is going and what important values are at stake. The contribution that pastoral theologians can make is to name and to make heard the experience of the oppressed. One thing that SKs can let go for making a space for NKR's better experiences in the space of SK is to make a conscious decision to give up their prejudices about NKR.

Based on internalized images and judgments and historical incidents, communities and nations develop traditions over time. Based on shared values, they set up standards to distinguish right from wrong, and true from false. However, when individuals from different backgrounds and experiences jump into the existing society,

³⁴³ Emma Justes, "Doing Pastoral Theology in a Context of Injustice," *Journal of Pastoral Theology* 16, no.1 (Spring 2006): 42.

what is perceived as valid to the members of that society may not be accepted as truth, right and good by the new arrivals. According to Merold Westphal, tradition provides a place for bringing together the components of a community; it provides resources for interpreting and understanding their presence and their history. At the same time it also limits what they can see and experience.³⁴⁴ Since tradition is a product of already situated people, in order not to stigmatize and to discriminate but to accept and to understand individuals from different traditions, it is always necessary to create more space in which new interpretations and new understandings can be included.

From a hermeneutic approach, to understand the origin of the issue related to prejudice and justice, it is helpful to review the story of creation. As Adam and Eve ate the fruit of the tree of the knowledge of good and evil which allowed them to distinguish between right and wrong and justice and injustice, they became sinners in the eyes of God.³⁴⁵ The reason they are viewed as sinners is that they could distinguish between good and the evil which can result in hurting others' feelings and, thus, in broken relationships. Adam and Eve blamed each other while defending themselves and rationalized their behaviors which resulted in a differentiated relationship with God.³⁴⁶ The ability to consider and to make a judgment based on the perception of knowing right and wrong might not seem to be negative. However, in the Bible story, the ability to discern right from wrong has a problematic side of blaming others, hurting the feelings of the others,

³⁴⁴ Merold Westphal, *Whose Community? Which Interpretation?: Philosophical Hermeneutics for the Church* (Grand Rapids, MI: Baker Academic, 2009), 71.

³⁴⁵ Genesis 2, 3.

³⁴⁶ Genesis, 3:12-13.

justifying the sins of sinners and causing distorted relationships.³⁴⁷ As a result, it can easily become a tool to be used in unjust practice, i.e., the development of the capacity to abuse knowledge and relationships.

Since biblical times, individuals with political power or public authority have in fact justified their unjust practices, built unjust societies that benefited only those with power and privilege, and exploited people by establishing unjust social structures while being indifferent to the suffering and pain of the ones they exploited. Even though the negative judgments have had a negative impact on the oppressed, the practice of rational justification of the sinners with authority continues because of their political dominance and privilege. It is also the case that when individuals with no political power and who receive no benefit from those in power seek justice for themselves, their intentions can be distorted, misunderstood and abused to create even greater benefit for those in power. As the creation story suggests, where eating the fruit resulted in knowing right from wrong, the space where people live today is filled with self-righteous people who wield power, and issue black and white judgments that become tools to distinguish, discriminate and oppress. The space in which people can understand others – even those who have no political power – and the space in which people can see situations from another's perspective have become nearly invisible.

NKRs in general are among the most marginalized groups in SK. Whether or not they can adjust to the new environment of SK fast enough, whether or not they adopt the life style of SKs, whether or not they internalize the culture of SK, and whether or not they accept the values and standards of SKs, for the sake of a space that contains freedom

³⁴⁷ Jay Williams, "Genesis 3," *Interpretation* 35 (1981): 278.

from negatively internalized images used against them, for the realization of justice and the recovery of relationships, NKRers need to be protected, respected and empowered. Individuals with privilege may have been taught their prejudice or standards for discerning right from wrong. Also, their standards may have been validated throughout their experiences. However, the landscape and geopolitics of society have changed, and where people live now may look the same but it is not the same space it was when they learned their prejudice. An understanding of reality must be updated regarding the social and the historical situation that takes into consideration the present and the future, not only the past. SKs must practice justice that removes prejudices about NKRers, and that, instead, welcomes and encourages them into SK with the favor of sharing the benefits that SKs already experience. That should include not making negative comments caused by internalized images of NKRers and not distorting a relationship even before it begins. In this way, NKRers would cease to be the victims of false judgments and rationalizations of the people who hold power.

North Korean Refugees' Language Space

Since leaving NK, refugees have been experiencing diaspora. Luis Rivera-Pagan describes diaspora as that which is involved with “dislocation and displacement” and also as the “painful and complex process of forging new strategies to articulate cultural differences and identifications.”³⁴⁸ As they left their country and as they sought for ways to come to SK, they became scattered and lived in China and many other countries in Asia, because they had the will to survive and a willingness to adjust. One of the most

³⁴⁸ Luis Rivera-Pagan, “Doing Theology in a Post-Colonial Context: Some Observations from the Caribbean,” *Journal of Pastoral Theology* 17, no.2 (Fall 2007): 1-23.

common problems related to diaspora is the constant difficulty with language barriers. For the duration of their stay outside NK and prior to their arrival in SK, many NKs become adept with foreign languages, such as Chinese. After reaching SK, most NKRs expected they would have no further difficulty with language. However, they found that they are not free from a language barrier in SK. One of the difficulties that NKRs confront that prevents them from being treated as SK citizens is the issue of language. Even though the languages of SK and NK are linguistically the same with regional differences, as a result of the geopolitical separation of more than sixty years that were based on different ideologies and social systems, the two languages now have significant differences in vocabulary (See earlier section on Language of NKRs).

For Christians, to understand and to develop meanings based on hermeneutical interpretation related to the phenomena of difficulty with language, it is useful to reflect on a similar conflict between languages that is presented in Genesis. The traditional interpretation of the tower of Babel, in Genesis 11:1-9, is used to explain why people all over the world use many different languages. Often, the sin of human pride was presented as the cause and the scattering of people across the land as the punishment of God for that pride.³⁴⁹ The people in Genesis believed they would become like God if they constructed a tower that would reach heaven. Their accomplishment would make their name known to the world. They expected their nation would continue to exist in the same space for long time.³⁵⁰ Even though many people agreed on the project, what needs to be seen is

³⁴⁹ John T. Strong, "Shattering the Image of God: A Response to Theodore Hiebert's Interpretation of the Story of the Tower of Babel," *Journal of Biblical Literature* 127, no.4 (2008): 625.

³⁵⁰ Genesis 11:4.

that those who finally had the authority to make that decision did not actively participate in the process of construction. It could be assumed that the people with power, authority and greater privilege might have intended to benefit from the glory of a magnificent tower that the less privileged people would construct.

The reason God did not allow the people to complete construction of the tower of Babel is revealed after God observes who was building the tower. Verse 5 can be differently translated depending on the version of the Bible, but what is expressed is that “the children of men” or “the sons of men” were those who were doing the hard work of construction. Verse 3 describes the people making bricks. Reference to the children or sons may be indicated the group of people who could easily be requested to do things ordered by those with authority. Those workers might very easily be those who were exploited and abused in the social system of the era. The reason why the children and sons were being abused by those in power, and because the labor of those without power was being exploited in the construction of the tower, might have stirred God to anger and caused Him to stop the construction of the tower of Babel. Moreover, once the tower was constructed, the sacrificial work of the children and sons would likely be forgotten while the people with power would be glorified. God might have wanted to prevent the occurrence of imperialism in which the sons and the children would be placed in an even more oppressed position in the new social system. That is, to prevent the creation of imperialism or colonialism whereby those with power would rule over those with lesser power, the God of justice did not allow them to achieve a selfish goal of a certain group

of people.³⁵¹ God's response to such possibilities was to make it impossible for people to understand the orders given and for people to be unable to carry out those orders. As a way to prevent the rationalization and justification of sins in the process of abusing others and of developing slavery, God confused their speech with different languages, so they could no longer sin against other human beings and against God. For the purpose of protecting the weak, God scattered human beings by causing them to speak with different languages. In diaspora, however, God continues to protect them and remains with them as they develop multiple societies with a variety of cultural differences which also reflects the creativity of God.³⁵²

Related to the story of the tower of Babel, what NKR's experience as difficulty in language may be a sign of the providence of God protecting them from a social system that is abusive or unjust to them in SK. NKR's have less familiarity than SKs with the social system and all aspects of SK. Whether NKR's intend it or not, in a comparative sense, they often let themselves be seen as less important, not knowledgeable and inferior than SKs. If NKR's have accepted such a negatively internalized image on themselves when they are with SKs, many of them naturally place themselves in the position of being ruled over, i.e. as though they accept the place of suffering and oppression. As SK developed into a capitalistic social system and as the people with power desired more capital out of less investment, many would be willing to exploit NKR's labors and the benefits that NKR's provide. Ironically, this intensifies the image of NKR's having

³⁵¹ K. Samuel Lee, "Multiculturalism and Pastoral Theology: Reinterpreting the Tower of Babel in Support of Multicultural Theological Pedagogies," *The First Immigrant Journal of Theology* 1 (2009): 183.

³⁵² Ibid., 185.

subordinate and exploitable characteristics and allows the vicious cycle of exploitation to continue.

Because of language barriers, many NKRers have a hard time finding and keeping jobs. Because it was not easy to find a job and because they did not want to be easily exploited, NKRers where I carried out my research had discovered what they really desired to do and created new kinds of work. They established the art performance center and food factories, among other things.³⁵³ In the art performance center and food factories that many research partners were involved in, rather than trying to imitate SKers or do what SKers expected them to do, they used their own talents in creative ways. They used their NK identities, talents, vision, and their own NK language, to introduce the culture and art of NK to SKers. As God protected the children or the sons of men from slavery in building the tower of Babel, God may be protecting NKRers as a way to preserve the culture and language of NKRers. The creativity of God is making the space of SK more diverse and multicultural by retaining the identity of NKRers in SK.

Theological Concepts from Practical and Liberation Theology

SK Christian's theological understanding of God has been influenced by its geopolitical environment. John M. Hull describes Christian faith in general as the product of geopolitics as theological concepts were developed within a variety of socio-cultural

³⁵³ Sung Jin Kim, "탈북예술인단체 사회적 일자리 인증 [Approval of Employment for Art Performance Center of North Korean Refugee]," *Saeteo Church*, February 28, 2009. http://www.onedream.or.kr/bbs/view.php?id=free&page=33&sn1=&divpage=1&sn=off&ss=on&sc=on&select_arrange=headnum&desc=asc&no=343&PHPSESSID=1c79e1394806e4de25ff66223d9b0d21 (accessed March 22, 2011).

situations.³⁵⁴ Christian communities and individuals located within these socio-cultural situations inevitably develop theological understandings based on their experiences in relation to power and dominion. Those influences on the Christian faith cause their theological education to be biased. In other words, even though the existing theological understandings work for the SK Christians, to expand their theological understandings and to discover new meanings in various theological concepts should be encouraged. To explore theological meanings based on the perspectives and experiences of NKRers is entirely appropriate. When theological reflection incorporates NKRers' experiences, it can be regarded as systematic practical theology. This exploration of theological meanings from NKRers' experiences does not incorporate the traditional view of various theological positions; however, it may be looked upon with a perspective of liberation theology, with the concept that it brings liberation from existing values and worldviews. Also, a theological approach with the concept of liberation theology contributes to liberate NKRers from an oppressive social system so they can at least become aware of the unfair social system oppressing them.

Image of God for North Korean Refugees

Most SK church leaders learned a very conservative theology in which the image of God was mythologized with supernatural attributes, such as transcendence and omnipotence. For seminaries and congregations of many Christian denominations, to present an understanding of God that differed from these images, attributing to him immanence and passivity, for example, would very likely be received by strong

³⁵⁴ John H. Hull, Practical Theology in Context: The Case of Europe, *Praktische Theologie und Protestantische Kulture* 9 (2002): 494.

objections. The patriarchal image of God has always worked effectively in patriarchal SK society in which the Confucian social order continues to exist, however subtly. An omnipotent and omnipresent God is perceived as one who intervenes in human lives in order to guide them with power and His plan for the betterment of Creation. Based on this concept, many empowered SK Christians who understood their existence as being guided by God eagerly set forth to various countries outside SK as Christian missionaries intent on winning converts to Christianity.³⁵⁵

A majority of SK missionaries were sent to China to make converts there of Korean-Chinese, Chinese as well as NKs who were hiding in China. Through those SK missionaries, NKRs, who were in a desperate situation as illegal residents of China under threat of being repatriated to NK, were given access to resources about SK, Christian beliefs, the power of prayer, and the existence of God who, they were promised, was there for them in the middle of their suffering. Through the SK missionaries in China, many NKs found the means to reach SK and, in gratitude, came to profess Christian belief, confessing Jesus Christ as their savior and believing in the power of prayer. From SK missionaries, they learned about God as one who has absolute power. Thus, with trust in God, they believed that all their problems would be solved and their prayers would be answered. They thought that prayer was magic. In the desperate situations of their reality in China, as they prayed, miracles actually were experienced and many NKs say they felt

³⁵⁵ Jae Kwang Lew, “선교사 파송 2 위 한국, 세계속 리더십 어떨까? [South Korea Sending the Second Largest, of Missionaries in the World, How about the Global leadership?]” *The Christian Today*, November 7, 2008, <http://eu.christiantoday.co.kr/view.htm?id=184362> (accessed October 20, 2010). As of the end of the year 2007, 17,897 Christian missionaries had been sent out from South Korea to many other countries in the world. This number is the second largest, second only to the number of missionaries sent by the U.S.

God saved them from the search of the Chinese security, and that the way to SK miraculously became accessible.

Even though many NKR did not accept Christian faith in China, NKs who become Christians after coming to SK also learned about God as omnipotent, omnipresent, very different and distant, and supernatural, etc. NKs in China were in situations so desperate and urgent that they immediately clung to the Christian faith as a way of staying safe until they reached SK. Once safe in SK, refugees now have some psychological space to reflect on their new Christian faith. When learning a new concept, people usually relate the new concept to an existing similar concept they already understand. All NKs were taught to believe Kim Il-Sung and Kim Jong-Il as the absolute, almighty, always right, ruling parent. The government indoctrinated its people with the Juche ideology that was designed to make them become sincere servants of Kim Il-Sung and Kim Jong-Il, who were to be regarded as gods. That experience causes some NKs to ask Christians, “When the living gods, Kim Il-Sung and Kim Jong-Il, could not save NKs from starvation, how can an invisible God save us?” A similar inability to trust his own family may have made Freud unable to trust a belief in God.³⁵⁶

A common awareness of NKR Christians in SK is that their prayers to God do not function like magic. If the Christian God really exists and if God is better than Kim Il-Sung and Kim Jong-Il, then it seems He should answer their prayers so they have no adjustment problems. However, that adjustment is not easy and has no fast solution. Moreover, other questions about God and what God does or does not do makes his existence more doubtful. When NKs hear SKs say they have been praying for NK more

³⁵⁶ Ana-Maria Rizzuto, *Why Did Freud Reject God?: A Psychodynamic Interpretation* (New Haven: Yale University Press, 1998), 269.

than sixty years, the presence of God becomes increasingly problematic. After sixty years of prayer there is still no solution for starvation and political oppression in NK. If God is really omnipotent, why does not Kim Jong-Il die and why does the regime of the communist party continue its tyranny? In addition to questions about God, as described in an earlier chapter, experiencing hurtful comments from SK Christians has made NKR feel more distant from the God that SKs are offering them.

To be empowered with a Christian belief in God, NKRs are in need of alternative interpretation on God. They need a God who can liberate them from the hurtful and painful experiences they have known in SK society. They need to be liberated from domination and the coercive power of SK and the suffering that brings to NKRs. They also need to be liberated from their inability to understand what God is doing for the ongoing suffering of refugees in NK and in China. NKRs need to be liberated from the traditional concept of an almighty God who seems remote from them and uninterested in their lives.

Burton Cooper suggests an image of God as one who is still in the process of creating the kingdom of God through humans acting in political history.³⁵⁷ The traditional image of God contributed in confirming the social structure and inspiring many individuals to work in the name of God. However, the traditional image of God was also abused by many sinful individuals to work against the realization of the kingdom that God desired to establish on earth. An abused image of God was politically utilized and contributed to creating massive social injustice in which the poor and powerless became marginalized and oppressed. With the image of God as one who is continuously creating

³⁵⁷ Burton Cooper, "How does God Act in Our Time: an Invitation to a Dialogue between Process and Liberation Theology," *Union Seminary Quarterly Review* 32, no.1 (1976): 29.

the world, God works on the activity of salvation to protect the marginalized and the oppressed from the unjust social system which work against them, and to create a society in which those with power and without power experience the divine love of God.³⁵⁸ When divine love is practiced in the process of creation of the kingdom of God, individuals in society become more aware of other individuals' freedom and voluntarily refuse to practice evil, such as exploitation or contributing to a cause that harms other people. This can be realized when the individuals in society become aware of socio-political dynamics and when they politically use their creative power with God.³⁵⁹

The kingdom of God in the world is not the task of God-self alone, but is to be accomplished with the voluntary activity of human beings who are endowed by God with free will. God patiently waits for the participation of more individuals in constructing a society of justice, and slowly establishes the kingdom of God. Many individuals, for their own benefit, and to strengthen their privilege in society, use the traditional image of God to create unequal standards of life. They make erroneous decisions and abandon what God wants to realize. Many individuals are unaware of the ongoing process of God and continue to contribute to the construction of an evil society that will benefit only those who already have power and privilege. However, by the participation of individuals who became aware of the meaning of their life as co-creators with God, the evil done by the other humans will decrease as the process of establishing the kingdom of God moves forward.

³⁵⁸ Burton Cooper, 33.

³⁵⁹ Ibid., 31.

As God is still in the process of liberating people from unjust social structures and from evil that many unaware human beings create, NKR's still can trust in God for the NK's who continue to exist in severe suffering as well as for those who experience difficulties in SK society. God is patient and desires all human beings to experience His divine love through the saving activity of NKR's and SK's who activated their free will for the participation in the creating a just society. God will open up possibilities for people to become aware that they possess creative power in divine love. The important role that NKR's and SK's will play until the final realization of the kingdom of God is to keep trusting the positive reality of God, to keep having the awareness of God's desire for socio-political justice and to voluntarily refuse to do evil and to consciously avoid actions that may cause suffering on the powerless.

The Son, Crucified God for North Korean Refugees

Jesus, the son of God, is traditionally described as one who lived an exemplary moral life because he was a divine being. Building on the assumption that Jesus was born a human God, the life of Jesus is depicted to show what people can experience about God if they believe in Jesus. Regarding Jesus' crucifixion, his death was described as the redemptive act of God who endured the pain of human suffering on the cross to save us by accepting the payment of Jesus' blood.³⁶⁰ Since Jesus' death was a voluntary act for the purpose of saving sinful humans from the curse of hell to the glory of God, his suffering and death on the cross was glamorized. In the traditional understanding, Jesus'

³⁶⁰ S. M. Heim, "Cross Purposes: Rethinking the death of Jesus," *Christian Century* 122 (2005): 20.

sacrificial life and death is the model which Christians may need to imitate if they are sincere about their belief in Jesus.³⁶¹

From a perspective of liberation theology, the understanding of Jesus focuses more on what Jesus contributed to society than on how Jesus is interpreted in his relationship with ordinary human beings and God or in his own relationship with God. Regarding identity and heritage, Jesus had the identity of a Jew, but opposed various aspects of what Jews supposedly had to do in order to become better Jews with a secure relationship with God.³⁶² Jesus is described as fully human, one who was born in a particular time and space, although those specific details are contextualized according to varying social and historical situations. Jesus in fact was presented as one who was against the existing Jewish law and was against the institutionalized Jewish temple. When the social system marginalized people who were poor and who were considered sick by the standards of the Jews, unlike other Jews, Jesus practiced social justice based on his hermeneutic interpretation of the Bible for a more just society. While disregarding established Jewish law, Jesus with the identity of Jew and with the recognition as a Jewish rabbi, broke the boundary between the Jew and gentile, rich and poor, male and female.³⁶³ For the practice of justice, according to the law of Judaism, Jesus was convicted as a sinner and became a victim while making society better. Thus, in liberation theology, to imitate Jesus means to participate in the act of social justice

³⁶¹ S. M. Heim, 23.

³⁶² Amy-Jill Levine, "Misusing Jesus: How the Church Divorces Jesus from Judaism," *Christian Century* 123, no.26 (2006): 20.

³⁶³ *Ibid.*, 22.

against unjust social systems or unjust rules of society rather than to endure suffering like Christ who suffered for our sins.

Reflecting both traditional and more contemporary interpretations of Christology, liberation theology applies to the situation of NKR in SK. Even though they are legally SK citizens, they experience differentiation, marginalization and oppression in SK society. SKs have internalized negative images of NKRs that reflect their negative images of the NK government, and refugees are separated out and treated like sinners. NKRs will have a difficult time getting established in the major communities of SK as long as they are considered inferior to SKs. In fact, because NKRs had numerous experiences of trauma and disasters, many of them lost their opportunity to learn from regular schools since they were in NK and inevitably were forced to leave their families and friends for the purpose of saving their lives. In a way, it is impossible to make a comparison between NKRs and SKs in terms of educational levels and academic competencies. Moreover, many SKs condemn NKRs as sinners who selfishly abandoned their families. The symptoms of PTSD and depression that many NKRs experience are caused by guilt feelings for surviving the traumas and disasters, coupled with anxiety for their families in NK who may be executed or punished severely because they are refugees in SK. All these concerns make them more isolated mentally and socially.

When Jesus was alive, according to the geopolitics of that era, sinners were condemned and separated from the community. The sinners at that time meant those who were abandoned and stigmatized by society.³⁶⁴ Not only were those who sinned against other human beings, but also those who acquired certain diseases looked upon as sinners.

³⁶⁴ Soo Young Kwon, "The Kingdom of God in Light of "Cultural Analysis": Liberation Theology Reconsidered for Pastoral Theology," *Hankuk Kidokkyo Shinhak Nonchong* 41 (2005): 228.

Jesus befriended the abandoned sinners and declared the guilt of the community that marginalized the sinners. While the law of the Jews prohibited touching sinners who became physically sick for fear of becoming contaminated by their sins, Jesus placed his hand on the sinners' sick bodies and cleansed their sin. What Jesus practiced at that time was against the existing law and was against the tradition of Jews; his actions could be considered blasphemy. However, by overcoming the limitation of Jewish law which marginalized and justified the oppression for many groups of people, Jesus established a place on which the poor, the oppressed, the marginalized could experience liberation from physical, emotional and social burdens.³⁶⁵ With his identity of Jew and Jewish rabbi, Jesus made the space in which the relationship can be recovered between the people who condemned sinners to reflect on their own wrongdoings, and the space in which the condemned sinner could pardon those who placed them in the status of sinners.

The death of Jesus on the cross invites us to take a closer look at sinful human beings who justify their righteousness even after have they crucified Jesus on the cross.³⁶⁶ The act of crucifying Jesus on the cross was the result of sinners resisting Jesus' invitation to give up the privileges that the people with power and authority already have. The way God works in history through the crucifixion of Jesus is to make the sinners and the victims of sinners witness the innocent (not according to Jewish law) death of Jesus. By making people reflect on the traumatic experiences of witnessing the innocent death of Jesus with his image of helplessness on the cross and with the emotions related to extreme sadness, in a sense, the eyewitnesses had to go through the process of making

³⁶⁵ Soo Young Kwon, 229.

³⁶⁶ Ignacio Ellacuría, "The Crucified People," in *Systematic Theology: Perspective from Liberation Theology*, ed. Jon Sobrino and Ignacio Ellacuría (New York: Orbis Books, 1996), 262.

meanings out of their experience to overcome their trauma and become advocates of Jesus to defend his innocence and his goodness and to continue the work that Jesus began for diminishing the injustice in society.

What NKs experience in NK is a form of crucifixion. Because of the sinful government which created a social system that would benefit only a limited number of communist party members, the rest of the citizens were subjected to abuse and oppression while being treated as sinners and marginalized in NK society. Even after coming to SK, because of the stigmatization of NKR either implicit or explicit, NKRs belong to the social class in which they are not readily treated with the dignity of ordinary SK citizens. Inevitably, the poor and the marginalized NKRs are deprived of many opportunities which most SKs naturally experience. If any negative actions are performed by NKRs, and if they are accused as sinners or criminals, even though the explicit result is done by NKRs, the causes were provided by society, its social structure and SKs. Even though SKs may be able to defend themselves as being wronged, the fundamental victims of society, I argue, are most likely the NKRs. In order to bring peace to society in which conflicts and injustice go on, Jesus presented extraordinary examples throughout his life, such as serving the poor and the oppressed and becoming friends with the marginalized and sinners. Also, he died to show the consequences of not doing what he demonstrated throughout his life. Thus, to become like Jesus' followers or friends, or to make the place in which they live to become more like what Jesus desired to realize, NKRs and SKs need to participate in the reconstruction of society to function better for the marginalized and the oppressed who are separated from society. By voluntarily participating in the practice of social justice, NKs and SKs will be able to stop the suffering and painful

experiences of the oppressed and the marginalized, i.e., to bring an end to the suffering of Jesus on the cross and the suffering of those who witnessed the traumatic death of Jesus in extreme sadness.

The Holy Spirit, The Spirit of God for North Korean Refugees

In Christian tradition, the importance of the Holy Spirit has not been dealt with on the same level of significance as the theological understandings of God the Father and Jesus the Son of God. The Holy Spirit was considered to be the agent of God's work for the process of renewal of the world and also was perceived with the image of facilitator who reconnects the broken relationship between humans and God.³⁶⁷ In traditional doctrine, even though what is presented is that the substances of God, Jesus and the Holy Spirit are the same and have equal authority, in reality, the hierarchical and patriarchal explanation of God as the father with a sovereign power was the main focus of discussion. Jesus as the son was often presented as the icon of the Father, and the Holy Spirit was situated as one who testifies to the son.³⁶⁸ Interpreting God in terms of traditional doctrine with the image of the infinite, self-existent, ruler, who is omnipotent and omnipresent presented various problems in society as the doctrine justified the social order and domination of certain groups with political power or spiritual authority.³⁶⁹ Even though paradoxical images of God were available from the Bible, only the dominating,

³⁶⁷ Myles Werntz, "Signs and Wonders: Investigations of the Nature and Works of the Holy Spirit," *Religious Studies Review* 34, no.2 (2008): 57.

³⁶⁸ *Ibid.*, 57.

³⁶⁹ Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: A Crossroad Herder Book, 1992), 20, 23.

superior and patriarchal images of God were used to explain God. The other side of God images, such as caring, compassionate and giving life, which are related to the images of the Holy Spirit, were minimized or ignored.³⁷⁰

The Holy Spirit is the spirit of God given to God's creature which includes human beings. God as the spirit reaches to the wretched corners where any kind of suffering exists and gives life to those who suffer pain. In situations where people go through suffering, the Spirit of God transforms their lives by giving invigorating energy and by allowing the dead to regain a new life in the Spirit of God.³⁷¹ The Spirit of God with the image of maternity cares about justice and helps people to live with the guidance, protection and love of God. The Spirit is the one who existed from creation and who makes creation complete the kingdom of God in the world through the participation of individuals.³⁷² Peter Hodgson maintains that by liberating people the Holy Spirit contributes to the perfection of the world or the end of the world. With the Holy Spirit working in individuals' lives, they can become free from their biases, and liberated from their worldviews that create the social systems of oppression -- which cause people to be oppressed by social structures that force many to live marginalized lives that are sexist, classist, and homophobic, and other ways that segregate people from society and cause suffering. As the Paraclete, the Holy Spirit connects human beings and God to be one,

³⁷⁰ Johnson, 100.

³⁷¹ Ibid., 124.

³⁷² Peter C. Hodgson, *Winds of the Spirit: A Constructive Christian Theology* (Louisville, KY: Westminster John Knox Press, 1994), 331.

and makes both internally interrelated. As the perfecter and sanctifier the Holy Spirit helps creation complete the creative purpose of God.³⁷³

From José Comblin's point of view, the work of Christ continues after the resurrection of Jesus through people who practice the Spirit. With the endowment in the Spirit, as people develop new Christlike worldviews, they see their past, present and future differently and live a different life. Comblin describes the ways people can be transformed after receiving the Holy Spirit. He explains that the poor and oppressed begin to realize they are capable of actions, planning, and making changes in their lives.³⁷⁴ They become free from their worldly desires which cause them to remain in the oppressive situations. Also, they become able to talk openly about their oppressed situations, the unjust social systems, and the unfair structures that suppress them. In addition to that, they build a community where they can serve each other and where they empower each other in a new concept of brotherhood and sisterhood in the Spirit. They also become desirous of a different life with a sense of liberation and of doing something valuable for themselves and for other people's lives.³⁷⁵ Where the people with the Holy Spirit gather together, the community starts which the Holy Spirit has prepared. When the Holy Spirit prepares the people and the community of the church, they become instruments through which the Holy Spirit works. The church as the path of how God works in the Spirit, through the faith community, people can share a new brotherhood and

³⁷³ Peter Hodgson, 326.

³⁷⁴ José Comblin, *The Holy Spirit and Liberation* (New York: Orbis Books, 1989), 95.

³⁷⁵ *Ibid.*, 179.

can be empowered to make differences in society.³⁷⁶ In the presence of the Holy Spirit with the individuals, people no longer perceive God as one who forces them to do something or who dominates over anyone. Instead, they realize God is one who invites people to the liberation of all people from the dominative structures of society. In this way, individuals truly experience liberation in the Spirit and grow in their desire to liberate others who are still under coercive and unjust social structures.

Reflecting the experiences NKR's who become agents of relation, with the work and experience of the Holy Spirit, NKR's can connect themselves to other NKR's and SK's with the relational Spirit in them that empowers them to realize the source of life. As the Holy Spirit reveals himself to NKR's, they can experience freedom from their biases and from worldviews they developed during their experiences and that other SK's have imposed on them. As NKR's become liberated from the paradigm that has not functioned very well for them, they become able to see their social location and their situation in SK with a more objective perspective. With the presence of the Holy Spirit that helps them grow spiritually and psychologically, NKR's will develop an awareness of the socio-political dynamics working around them. With this growth and awareness, they can better understand themselves, others and God in a mature way with a broadened perspective. With this differentiated perspective, they can also grow in their response to others and God.

The Holy Spirit is the most necessary aspect in the healing and sanctification of NKR's and SK's. With the awareness that all individuals are connected to God in the realm of spirit, they can participate in relationships with other people in a spiritual dimension.

³⁷⁶ Comblin, 61.

In this way, as people perceive themselves and others, they can relate to each other as those who bear the Spirit of God. Thus, they can treat all other people with dignity and respect. This is the starting point of building up the Spirit-inspired community, and the beginning of the transformation of society. NKR and SKs by going through individual changes in themselves can participate in the change of community and society. When the Holy Spirit becomes active in NKRs and SKs, the Holy Spirit inspires and enables the individuals to serve others through which they come to participate in changing the world by changing their own characteristics and by changing their behaviors. While serving others with the help of the Spirit, NKRs from their brokenness and wounds caused by sins of those who have offended them and by their separation from society, and SKs from their sins that result in NKRs becoming victims in SK society will experience healing. As the works of the Holy Spirit are experienced in the NKR and SK individuals with hurts, frustrated hope, suffering and pain, NKRs and SKs can be liberated from the traditional doctrinal views that place them in the status of sinners according to the patriarchal and hierarchal understanding of God. With the presence of the Spirit of God, they are no longer helpless sinners who need the forgiveness and salvation of God through Jesus. Instead, they are agents who can initiate and bring healing on their broken relationships with God, with other human beings and with other creatures of God, brokenness caused by their sins either committed explicitly or implicitly. As both NKRs and SKs realize the presence of the Spirit of God within them and as they serve together for each other and for other people suffering inside and outside the church, they will contribute to the healing of many other SKs outside the church who were hurt through SK churches.

Suggestions for South Koreans

In order for NKR to have better experiences in SK, the ways that SKs engage with them also need to be changed. Some NKs mentioned that SKs treated them badly. For example, in March of 2010, the NK government attacked the SK military ship, *Cheonan*. Many SKs bluntly associated the NKs with the wrongdoings of the NK government. Because of the anti-communist education that has shaped the attitude of many SKs (which was the result of the geopolitical relationship between NK and SK), many SKs developed negative images of the NK government and now treat NKs as scapegoats for their anger. Even though NKs came to SK because they could not survive under the political oppression and tyranny of the NK government, many SKs have a hard time separating their negative image of the NK government and the suffering citizens of NK. Thus, SKs must learn to be aware of the differences between the NK government that practices tyranny and the suffering NKs who should be saved from the NK government.

Another aspect that SKs need to be conscious of is, even though NKs did not like to live in NK and they are grateful to have reached SK, NK is the country where NKs were born and grew up and they are homesick for their families and friends who still live there. They have the painful burden of knowing there is no adequate way that NKs can freely meet with or contact their families. If contact is detected, their families are in danger of imprisonment or execution. Thus, when SKs feel the need to criticize NK, they need to be aware that negative comments about NK can be hurtful if SKs do not specifically target the NK government. In order to overcome general NKs' negative experiences the priority for SKs is to become liberated from their internalized negative

images about NKs as communists, and to develop awareness that NKRers are victims of that government. NKRers should not be the target of criticism. NKRers should be protected by the care of SKs.

Suggestions for South Korean Government

As mentioned earlier, even though “Talbukja” is the name that identifies NKRers with the recognition that they escaped NK, it is not a comfortable word for most SK people. In order to decrease the negative image of “Talbukja” and for geopolitical reasons having to do with the NK government, the SK government changed the name to “Saeteomin” or “Bukhan Ital Jumin.” However, the new names do not decrease the negative image of NKRers or help SKs separate the image of NKRers from the NK government. Therefore, a new name is necessary, one which includes the identity of NKRers while distinguishing them from the NK government.

SKs call themselves “Hankukin” (Han: Koea/one, kuk: country, in: people) which is an inclusive term that refers to anyone, including foreigners, who hold the nationality of SK. Even though NK is considered to be a different country with different cultural components and ideologies, with respect to NKRers as Korean people having the same heritage of Koreans they are included in the term “Hankukin.” As an option for their distinctive identity, NKRers could be called “Hanbukin” (Han: Korea/one, buk: NK, in: people) or “Hanbukmin” which have the same meaning. Since the pronunciation is not very distinctive from “Hankukin,” SKs may have a less negative reaction to the term. Also, as the term does not carry any of the negative connotations as “Talbukja” does, this identifies them as escaping from somewhere (implying illegal or criminal image). Thus,

by changing the term, NKR's would be perceived in a more positive or neutral light while retaining their identity of coming from NK.

Regarding education, currently, the experiences of NKR's are not included in public education texts. Without learning about the presence of NKR's as the part of its geopolitical history and without learning the suffering experiences of NKR's as the victims of the NK government, SK's will continue to have a hard time developing a sound relationship with NKR's. In other words, as SK's continued prejudice against NKR's while equating their characteristics with the NK government, the difficulty of NKR's in adjusting to SK society will continue. A vicious cycle of being judged, being stereotyped, and being excluded from SK society will continue. To initiate a better adjustment of NKR's in SK society, SK's are in need of liberation from their biases against NKR's. To make this happen, practical education of SK's would be the most effective.

Suggestions for South Korean Christians

In order to effectively help the situation of NKR's, what is necessary for SK Christians is first, to be free from their standards about what it means to be good Christians. That includes not expecting NKR's to change, to adjust quickly and to become Christians. Many NKR's have suffered much trauma and disaster from which they have not yet been completely healed. Until they have gone through the process of healing from their wounds, they are not emotionally and psychologically ready to begin a new journey with a sense of security. Without being provided with the sense of security which is the basis for the recovery from wounds and without being given some time and space where they can be healed, NKR's cannot experience the presence or love of God in their

relationship with SK Christians. The depth of their hardship is apparent from their symptoms of PTSD, depression and other psychological issues, including distrust and suspicion of others. Most SK Christians will never understand the experiences they have gone through in NK and China.

Thus, SK Christians are in need of opening their hearts to them and need to comfort them as they are. SK Christians can learn to open their hearts to accept NKR as human beings with the same dignity and with equality and to spend time with them and to hear their voices and to see the world from their perspective. Meanwhile, it is also requested that SK Christians and leaders help NKRs reflect on their past experiences meaningfully. NKRs have many experiences that SKs will never have throughout their lives. Thus, rather than excluding NKRs' experiences as unordinary, but receiving their experiences with appreciation will allow Christians to see another side of human experience. This is necessary to better understand the suffering and resilience of human beings. NKRs with the help of SK Christians can become cooperators who are aware of the existence of suffering and the necessity of healing in the world. They can together contribute to realize the kingdom of God in the world with the presence of the Spirit of God.

Suggestions for South Korean Churches

For the effective help for the NKRs and many other marginalized groups in SK society, what is requested of church leaders is for them to develop geopolitical awareness of the influences that have shaped the theological background of what SK Christian leaders learned as the truth. How God intervenes in human experiences and how such

interventions can be interpreted by human beings can be as diverse as the social, cultural and political situations in which the individuals are located. However, due to the fundamental doctrinal beliefs, as many SK churches went through separations over issues on interpretation on doctrine, the present tendency is to criticize others who do not believe the same interpretation by referring to them as heretics. Christians (affected by segregation in the churches whether at a denominational level or at a small group level) experience separation even though they see themselves as members. Related to a disagreement on beliefs, many people attended SK churches from extrinsic motivation rather than intrinsic motivation. While the church should be a place of hospitality that may attract people who come for extrinsic motivation, the church should primarily be a place where people gather for their intrinsic motivation which would mature Christians. To achieve the maturity of Christians with meanings (whether hermeneutic or theological), the segregation of church and the church's ministry should go through renewal by developing the awareness of the influences that the churches and the Christians produce inside and outside the church.

Even though churches exist for Christians, because the churches are located within the larger society, leaders of churches should become more aware of what the church means in today's society and of the leaders' influence in society beyond the churches. In a case that Christian doctrines are somehow contributing to separations between the churches and believers, such case will necessarily cause people outside the churches to view the churches and Christians negatively. In such case, then, the phenomenon of segregation must be understood as the problem of the interpretation or application of traditional doctrines. Thus, the optimal interpretation or confession will be

necessary in order to provide hope for all Christians, non-Christians, the majority and the marginalized that would help all to find meaning through their participation in the church or to witness the works of the churches. South African churches adopted the confession of Belhar to promote reconciliation between the majority and the marginalized caused by geopolitical dynamics. If SK churches can develop a confession (as South African churches did) which would reject or avoid discrimination or marginalization caused by doctrine and geopolitical dynamics, then SK churches may become a more hopeful space in which the marginalized and the oppressed can find hope and experience the Spirit of God that will benefit individuals, communities, as well as the spaces of society in which they live. As the churches and the Christians are presented as those with social responsibility, the existence of churches and Christians would be more meaningful.

Conclusion

Using the approach of practical theology, the existing and traditional religious belief and doctrines confront the questions from the experiences of the marginalized or oppressed. Traditional interpretation of doctrines and belief often conflict with the experiences of the marginalized, or churches have difficulty providing meaningful and empowering resources. In this chapter, the socio-political locations of NKRers were explored through the lens of geopolitics toward constructive practical theology. NKRers' experiences were reflected from an understanding of traditional doctrinal, and alternative understandings of traditional doctrines were explored from the perspective of liberation theology. As traditional doctrine that influences the worldview of Christians is frequently a product of geopolitics, SK Christians must seek to be liberated from that limitation of

their understanding of God, Jesus and the Holy Spirit. Also, to help NKR's realize a better experience outside the church, it is necessary they no longer be criticized by SKs with their existing biases. In order to make these possible, several suggestions followed.

CHAPTER VII

Conclusion

Summary and Implications of the Study

This study has attempted to present the experiences and perceptions of NKRs from the perspective of their self-understanding and from within the context of their experiences. Because practical theology initiates its practice from within the context of communities as it examines varieties of human experience, this study practiced qualitative research by exploring the experiences of NKRs from within their own varied geopolitical places. The focus of the research has remained on NKRs as they passed through different geopolitical locations, experiencing the dynamics and challenges embedded within those various political, historical, cultural and societal environments. Within those contexts the existential meaning of NKRs as the marginalized and oppressed has been explored from a perspective of practical theology.

What NKRs experienced in their past in NK and China and what they currently go through in SK are all the results of geopolitics at the international and communal levels that have influenced the shape and formation of the worldview of the individuals and the communities that affect those experiences. In NK, in order to maintain the social structure with Juche ideology, social status has strict hierarchical distinctions, ranging from the privileged communist party members to groups of political opponents who become stigmatized and marginalized. Also, for the purpose of preventing any significant rebellious movements, the NK government utilized a system of close observance using

spies to uncover the faults of others, and using negative information to restrain the freedom of individuals. Depending on social status, the degrees of difficulty in regard to food deprivation vary from death or near-death of a family to having no problem with food. However, regardless of social status, most NKs in general lived under implicit and explicit political oppression and experienced extremely limited freedom. With daily educational injections of Juche ideology and a policy that opposed interactions with foreign countries what NKs believed was that people in all other countries were going through much greater difficulties than they were. As starvation and political oppression intensified to the level that many NKs realize they needed another place for physical survival, they escaped the country at the risk of their lives.

Even though the survival rate of those crossing the border to China is very low, still many NKs were able to escape to China. However, because of the geopolitical relationship between the Chinese and the NK governments, the escaped NKs were regarded as illegal migrators or criminals rather than political or economic refugees. Stigmatized as potential criminals, the escaped NKs commonly experienced serious deprivation of their dignity as human beings. They were subjected to human trafficking; that is, the women were often sold as wives or sex slaves. In those cases in which the escaped NKs were not sold, they were emotionally, physically and sexually abused under the threat of repatriation back to NK. They were bounced around from here to there and pursued wherever they went. Uncountable numbers of escaped NKs were reported and repatriated to NK, where they were invariably sentenced to concentration camps. Their experiences of living in NK under political oppression and starvation, living in China without human dignity and under constant threat, and again going back to a NK

concentration camp may be the most tragic and disastrous human experience in the world. Those who survived the concentration camp, with its severe starvation and labor, returned to China again willing to risk death. Even though China is not a place where they can expect to be protected, to live under that fear and threat is much better than to live under starvation and almost certain death. Inevitably, to live in China was to live with tremendous psychological burdens of stress and fear. In response, as refugees learned about SK, many developed a desire to go there.

With the assistance of Christian missionaries and brokers in China, many escaped NKs attempted to come to SK. So far, about twenty thousand NKs have successfully arrived in SK while possibly more than two hundred NKs continue looking for a way to come to SK. Although SK is a country where NKs are legally considered to be citizens, SK is another geopolitical place in which numerous barriers exist that work against the adjustment of NKRs. While NK attempted to decolonize its country by pursuing the concept of independence from foreign countries under its Juche ideology, SK attempted to decolonize with the assistance of the U.S. and the ideology of democracy. After gaining independence from its colonization by Japan, still an internalized negative image of themselves, which is one of the long-term after-effects of colonization, remains in the minds of many SKs. SKs tend to allow themselves to feel superior by comparing themselves with others they think inferior, and congratulating themselves on their own higher status. With that mentality SKs look upon NKRs as having an inferior status, because they come from a poor country and have lacked opportunities for a good education. NKRs find it difficult to be treated with the same respect and dignity that SKs would experience. In addition to the experience of being hurt by SKs, NKRs are

distinguished by their NK accent which also places them in a more marginalized position. Experiencing emotional difficulties related to their remembered traumas and disasters from the past and the ongoing disasters in the lives of their families and other NKs creates another barrier of pain and adds to their sense of alienation. The hope they once had of adjusting to a better life moves farther away from their expectations while their sorrow and sense of isolation grows.

Although NKR may attend church, the traditional interpretation of doctrine does not readily provide any understanding of the situation in which NKR find themselves. Rather than being offered comprehensive care by SK Christians, NKR are often excluded from a feeling of community even within the church. Beliefs and values of SK churches and Christians are also an outcome of geopolitics, including their prejudice against NKR. Because they do not even try to learn about NKR on a deeper level, even though SK Christians have attempted to care for NKR, they were not able to provide help that was effective for the long-term. Instead, the attempt to help NKR resulted in hurting them and the results were unsatisfactory. The difficulties in adjustment continued and resulted in NKR leaving the church. Those who attend the NKR church come for the reason that they are understood and can talk about their lives without worrying about being judged for what they share of their past experiences.

This study was done for the purpose of creating a safe and healing space in SK in which NKR can process their experiences of suffering and pain from the past into the present. To be understood and accepted is the first significant stage of the healing process. For this purpose, primarily, through the qualitative research, their experiences

were heard. For a fuller understanding of their background, this study also explored geopolitical information which formed and changed the views of NKRers by placing them in history. The history of SK has also formed the views of SKers which, in turn, affects the experiences of NKRers. Based on this information about the factual experiences of NKRers, a pastoral theological care plan was developed that incorporates their experiences and facilitates healing through group sessions. In order to make the group sessions fruitful, suggestions followed for constructing theological meanings from the perspective of practical and liberation theology. The suggestions consciously recognized the impact of geopolitics on NKRers.

One of the messages I desire to deliver through this study is to inform SKers that NKRers should not be considered simply as the marginalized in SK who experience difficulty in adjusting to a new society. NKRers are historical beings who have been thrown into the geopolitical place of NK where they experienced the NK style of decolonization after the release from Japanese colonialism. After living in NK, they moved into another geopolitical space which was China, where complicated international relations affected their status, such that they were not protected by the Chinese government. Also, they experienced intense suffering in China by being the target of human trafficking and of physical and labor abuse. Because of the international geopolitical relationship of China and NK, the escaped NKers were not subjects to be protected but were under the threat of being caught and sent back to NK as political criminals. Ten percent or less of the survived and escaped NKers—in China and other countries near China—successfully arrived in SK, which is yet another geopolitical space with other political dynamics going on throughout history.

As SK was more engaged with foreign countries, various ongoing international and regional dynamics influenced the experiences SKs and thus NKR. In SK, which was developed with a democratic and capitalistic social system, NKR with the baggage of their formative experiences from NK and China must confront diverse issues related to their former and current experiences regarding trauma and disasters that happened to themselves and other NKs. In addition to the psychological and emotional difficulties shaped by the geopolitics of NK and China, difficulties have arisen in developing relationships with SKs who have an entirely different worldview as well as different prejudices that are also the result of geopolitics. All of these factors negatively affect NKR.

From one perspective, it is an unfortunate tragedy that they were born in NK and, thus, forced to go through all the difficulties. From another point of view, even though unceasing difficulties interfere with their attempt to adjust to the situations of SK, they, in fact, survived and still are surviving to present the geopolitical meanings of their existence. Is it possible that the theological message God wants to deliver through the experiences of NKR is that God has a purpose for the NKR who have been excluded from the benefits of the culture and freedom of SK society? The causes of their experience of exclusion and marginalization are the relational issues that make it difficult for NKR and SKs to understand each other and to become sympathetic and empathetic with each other's geopolitical situation. This problematic relationship has occurred as a result of SKs geopolitical educational program against communism and the NK government that went on for years while geopolitical education for different generations and different populations were also taking place. The worldview and standards of SKs

which are the result of those geopolitical influences explain why the SK social system does not work generously for NKR. In other words, the fundamental causes of the problem are the perspective, standards and negatively inscribed images against each other generated for geopolitical purposes. Thus, to understand this complicated issue it is inevitable that a variety of approaches must be used that include exploring the background ideologies and the geopolitical influences. A sensitive program of pastoral care must be developed to care for NKRs' wounds from the past and present. In addition, the Korean churches can offer a follow-up program to enable refugees to explore the meanings of their experiences of NKRs.

Currently about twenty thousand NKRs live among SKs under a democratic and capitalistic social system. Under its present social system of subordinate valuing, the thinking of many SKs is patterned on valuing themselves according to how they compare in status and power with others and basing their self-esteem on how they compare with those who have more or less. In other words, an ideology of subordination distinguishes social classes by ranking people according to their material, monetary, political and economical values. Those who have more think they have enhanced their identities as superior, better, more educated, etc. and they subordinate others who have less education, considering them to be inferior. Thus they perpetuated the class hierarchy.

I consider this way of thinking to be unhealthy. It originated under Japanese colonialism when many SKs adopted that way of thinking about themselves derived from the colonialist ideology. While colonization went on, the Japanese government needed an ideology to justify their colonial imperialism. They rationalized colonization by infusing

the identity of Koreans with the characteristics of inferiority, of being uneducated by their own Korean government. By presenting the identity of Japan as being superior, industrialized, developed, in comparison with Koreans who were portrayed as ignorant and powerless, the Japanese subjugated Koreans while at the same time attempting to eliminate the Korean spirit by forbidding the use of the Korean language, or their Korean names, by eliminating the teaching of Korean history in schools. Even when Korea became independent from Japan after thirty-six years of colonization, the way Koreans think about themselves even today is still not completely free from how they were taught to think of themselves. The way Koreans learned to value themselves was taught by parents to children; it was the way the Japanese taught Koreans to understand value. They were considered valuable if they had the items that the elite would like to have, whether that was material gain or educational degrees. Having such standards as a way to measure people's value by whether they possessed more or less became accepted as the right standard, this allowed those who considered themselves to be superior to subjugate those regarded as inferior. This value system of SKs is applied to NKR. Thus they are marginalized and oppressed because they have less education and no political or economic power.

As NKR and SK live in geopolitical space in which they are geopolitically shaped to become who they are, they are in need of recognizing the causes and effects that have taught them to value themselves in comparison with something. Rather than finding identity in comparison, they can rediscover their identity based on their own qualities rather than being influenced by values imposed on them by others. This realization is important both to NKR and SK.

With this dissertation I hope to suggest ways for SKs and NKR to be liberated from standards imposed on them. They have learned that being better means they must feel superior to the others, who can then exploit others because they are wealthier and more powerful. Liberation theology is presented here as a preferred option for the poor and the marginalized. Although this dissertation began with a focus on the suffering of the marginalized and oppressed NKRs in SK society and in international geopolitics, it has given extensive consideration to the fundamental cause of the situation of NKRs and SKs. In reality, both are victims of international geopolitics which taught NKRs and SKs to experience life with the standards set by those in powers (as a result of the dynamics of ideologies and geopolitics). Thus, this study is relevant both for NKRs and SKs and for their liberation from traditional or learned ideologies (whether political or religious) that influenced them to have certain standards and worldviews, and which today affect their relationships with people in different groups in society. By raising their awareness that their current status of existence is the result of socio-political dynamics, it is my hope they can become more self-confident and esteem themselves for who they are, realizing they have personal dignity and are worthy of respect, whether they are poor or wealthy, powerless or powerful.

Importance to Discipline

Related to pastoral care, NKRs who experience various kinds of adjustment difficulties in SK also have difficulty in adjusting to and having good experiences in the Christian church. Since SK churches are also the product of the geopolitics of SK, because they reflect the standards that SKs have and the values they bring into the

church, NKR go through experiences of differentiation and marginalization even in a Christian environment. Among the factors used to stigmatize and marginalize NKRs are their presenting symptoms of mental illness. These symptoms are the by-products of their experiences of trauma and disaster, and those symptoms can be reduced or cared for with the increased awareness of their causes and effects. Thus, in order to raise awareness of NKRs on the symptoms, causes and effects that will unavoidably impact their relationships with SKs, and also to raise the awareness of SKs about NKRs experiences and the necessity to care for NKRs with greater sensitivity, a plan for pastoral care was suggested. For the purpose of encouraging more NKRs to participate in the therapeutic care groups, and to avoid marginalizing or stigmatizing them because of PTSD or depression, the group session was structured to begin with normalizing the symptoms, identifying them as common responses to exposure to trauma and disaster, rather than referring to NKRs as those who have mental illnesses. While naming their traumas as experiences in terms of what they unwillingly gained and lost from what they previously did and did not have, the group session was geared to allow NKRs to verbalize their past and current negative experiences and emotions, with the assurance that their words not contribute to the stigma or marginalization. Also, by helping them to construct meaning out of their experience of suffering and pain, NKRs can be encouraged to admit their identity and experiences of the past, but to develop a constructive identity based on the totality of who they are.

From the perspective of practical theology, the experiences of NKRs were approached using the method of qualitative research. That allowed those experiences of the marginalized and oppressed whose voice is not heard by most members of society to

be accessed. Addressing their present status as geopolitical beings who are in need of liberation from the theology and traditions that SKs impose, I attempted to illuminate the problems of traditional theological understanding and suggested alternative understanding of theologies of God, Jesus, and the Holy Spirit. From the perspective of liberation theology, God can be understood as one who is concerned with those who suffer. Jesus lived to change society so that it would become compassionate toward all, and the Holy Spirit still enlivens individuals and communities as the spirit of Jesus and God. Christians are invited to continue the work of Jesus in the world where God still is in the process of bringing about God's kingdom. From the approach of liberation theology, NKR's can become the subject of self-transformation, and then participate in the transformation of their communities and society. SKs can participate in the realization of God's kingdom as they become aware of suffering God did not require them to experience. In short, what is hoped for is that both NKR's and SKs become aware of the socio-political situations that formed their own views and standards, and that they become liberated from the biases that prevent them from freely serving and being served by each other.

Suggestions for Future Research

What is written in this dissertation offers only a glimpse into the experiences of NKR's and into a way to access healing through a therapeutic group method. It presents a limited rationale for what is in reality the critical necessity of liberating all involved from their individual biases. The important finding for myself is that even a limited policy change can make the refugee adjustment process a bit easier. However, unless SKs'

prejudice and bias change, NKRers will continue to be marginalized by a majority of SKs. Thus, in order to free SKs from their prejudice and bias, certain changes are necessary to transform the situation.

Any suggestions that I have proposed would require working together with NKRers, ordinary SK citizens and SK Christians. This study has identified the needed changes and the possible ways to bring about those changes in individuals, churches and society. However, a question that still needs to be addressed fully is how to accomplish the transformation on various levels and how much transformation is actually possible. Many changes must take place before it will be possible to resolve the fundamental causes of the problems that continue to create suffering and pain for many in SK. This refers not only to refugees, but to other marginalized groups, including imported foreign wives. Existing worldviews and standards and how SKs identify themselves are in need of change. In order to make that happen, church leaders must be willing to revise their theology that marginalizes and oppresses.

Appendix I

The Survey to Understand Saeteo Church's North Korean Refugees

<설문지>

새터교회 탈북주민에 대한 전반적 이해를 위한 설문지

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2010 년 4 월

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1. 성별: ① 남자 ② 여자
2. 나이: ① 10-19 세 ② 20-29 세 ③ 30-39 세 ④ 40-49 세 ⑤ 50 세 이상
3. 출신 지역: ① 자강도 ② 평안도 ③ 양강도 ④ 함경도 ⑤ 황해도 ⑥ 강원도
4. 북한을 떠나 오게 된 동기는 무엇입니까? (해당 사항에 모두 표시 하세요)
① 식량을 구하기 위해 ② 북한 체제에 대한 불만 ③ 자유를 찾기 위해서
④ 더 나은 삶을 위해서 ⑤ 기타 _____
5. 탈북하여 한국에 어떻게 오셨습니까?
① 중국을 거쳐 ② 중국 이외의 다른 나라를 통해 ③ 북한에서 바로 ④ 기타 _____
6. 탈북후 남한에 오기까지 얼마나 걸렸습니까? (년 개월)
7. 현재 건강 상태는 어떠십니까?
① 매우 건강하다 ② 건강하다 ③ 보통이다 ④ 건강하지 않다 ⑤ 매우 건강하지 않다
8. 결혼 여부: ① 미혼 ② 기혼
a) 기혼인 경우: ① 결혼하여 가족이 입국 ② 결혼하여 단신 입국
③ 입국 후 탈북주민과 결혼 ④ 입국 후 남한 주민과 결혼
9. 지원금을 받으십니까? ① 예 ② 아니오
10. 지원금을 제외한 월 평균 수입이 얼마입니까? _____ 만원
11. 북한 생활과 비교한다면, 현재의 남한 생활에 대한 만족도는 얼마나 됩니까?
① 매우 만족 ② 만족 ③ 보통 ④ 불만족 ⑤ 매우 불만족
12. 남한 생활에서 힘들게 느껴지는 정도는 어떠십니까? (보기를 보고 숫자로 표기해 주세요)
보기: ① 매우 힘들 ② 힘들 ③ 보통 ④ 별로 힘들지 않음 ⑤ 아주 힘들지 않음
a) 외로움: b) 북한에 두고 온 가족에 대한 생각:
c) 문화적 차이에서 오는 소외감 및 이질감: d) 남한 사람들의 태도:
e) 경제적 어려움:
13. 등록교인 입니까: ① 예 ② 아니오
a) 교회에 출석한지 얼마나 됐습니까? _____ 년 _____ 개월
b) 등록한지 얼마나 됐습니까? _____ 년 _____ 개월
c) 교회 관련된 행사에 얼마나 자주 참여합니까?
① 일주일에 한번 ② 일주일에 2-3 회 ③ 일주일에 3-4 회 ④ 거의 매일 ⑤ 일년에 몇 차례
14. 기독교 신앙은 언제 가지게 되었나요: ① 북한에서 ② 탈북 과정 중에 ③ 한국에 입국후
15. 남한 입국 후 몇 교회를 다녔나요: ① 1 ② 2 ③ 3 ④ 4 ⑤ 5 교회 이상

*아래에 적혀있는 문항을 잘 읽으신 후, 당신이 느끼시고 행동하시는 것을 가장 잘 나타낸다고 생각되는 숫자에 O 표 하시기 바랍니다

1: 전혀 그렇지 않다, 2: 거의 그렇지 않다, 3: 보통 그렇다, 4: 자주 그렇다, 5: 매우 그렇다

	문항	그렇지 않다 그렇다
1	익숙치 않은 사회적 상황에서도 편안함을 느낀다	1 2 3 4 5
2	사교적인 자리는 피하려 한다	1 2 3 4 5
3	낯선 사람과 함께 있을 때 쉽게 마음이 편해진다	1 2 3 4 5
4	특별히 사람들을 피하고 싶은 생각은 없다	1 2 3 4 5
5	사람들과 어울리는 모임에서 종종 당황함을 느낀다	1 2 3 4 5
6	사람들과 어울리는 모임에서 대개 차분하고 편안하다	1 2 3 4 5
7	이성에게 말을 걸때 대체로 마음이 편하다	1 2 3 4 5
8	잘 알지 못하는 사람에게는 말 거는 것을 피하려 한다	1 2 3 4 5
9	새로운 사람과 만날 기회가 오면 자주 응한다	1 2 3 4 5
10	우연하게 남녀가 같이 모이는 자리에서 종종 예민하고 긴장된다	1 2 3 4 5
11	사람을 잘 알게 되기 전까지는 같이 있는 것이 긴장된다	1 2 3 4 5
12	여러 사람과 어울릴 때 보통 편안함을 느낀다	1 2 3 4 5
13	사람들과 떨어져 있고 싶을 때가 자주 있다	1 2 3 4 5
14	모르는 사람들 속에 있으면 보통 마음이 편치 않다	1 2 3 4 5
15	사람을 처음 만날때 대체로 편안함을 느낀다	1 2 3 4 5
16	사람들에게 소개될 때 긴장하고 마음을 졸인다	1 2 3 4 5
17	방에 낯선 사람이 꼭 차 있어도 거리낌없이 들어갈 수 있다	1 2 3 4 5
18	사람들이 모여있는데 다가가서 어울리는 것을 피하고 싶다	1 2 3 4 5
19	윗사람이 나와 이야기하기를 원하면 거리낌 없이 갈 수 있다	1 2 3 4 5
20	많은 사람과 어울릴 때 신경이 예민해 진다	1 2 3 4 5
21	사람을 피하려는 경향이 있다	1 2 3 4 5
22	파티나 친목회에서 기꺼이 사람들에게 말을 건넨다	1 2 3 4 5
23	사람들이 많이 모인 집단에서는 좀처럼 마음이 편하지 않다	1 2 3 4 5
24	사람들과 어울려야 하는 약속을 피하려고 자주 핑계를 생각한다	1 2 3 4 5
25	때로 사람들을 서로 소개시켜 주는 책임을 맡는다	1 2 3 4 5
26	공식적으로 사람들과 어울려야 하는 모임은 피하려고 한다	1 2 3 4 5
27	사람들과 어울려야 하는 약속이면 대체로 다 지킨다	1 2 3 4 5
28	다른 사람들과 쉽게 편해질 수 있다	1 2 3 4 5

* 아래에는 사람들이 일생동안 겪을 수 있는 충격적인 사건이나 경험의 종류와 그 일을 겪은 후 일어날 수 있는 증상에 대해서 나열되어 있습니다. 직접 겪었는지, 간접적으로 목격했는지, 그 경험/목격을 어디에서 경험했는지에 따라 해당되는 곳에 모두 O 표 해주시면 됩니다.

항 목	외상경험/목격 시기					
	복합에서		탈북과정		난민국주	
1. 심각한 자연재해 (예: 태풍, 가뭄, 홍수, 지진 등)	경험	목격	경험	목격	경험	목격
2. 사고, 화재, 폭발사건 (예: 광산폭발, 교통사고 등)	경험	목격	경험	목격	경험	목격
3. 자신의 이혼	경험	목격	경험	목격	경험	목격
4. 부모님의 이혼	경험	목격	경험	목격	경험	목격
5. 가족과의 이별	경험	목격	경험	목격	경험	목격
6. 가족 및 친한 관계에 있는 사람의 죽음	경험	들음	경험	들음	경험	들음
7. 다른 사람 (가족이나 친한 사람 외)의 죽음 (굶어 죽는 사람 포함)	경험	들음	경험	들음	경험	들음
8. 가정폭력 (예: 부모-아동기 학대, 배우자 등)	경험	목격	경험	목격	경험	목격
9. 폭력경험 (예: 가족 이외 다른 사람으로부터 신체 폭행, 총이나 칼에 맞기, 흉기로 목숨을 위협당하기 등)	경험	목격	경험	목격	경험	목격
10. 성폭력 경험 (예: 강간, 강간시도, 인신매매 등)	경험	목격	경험	목격	경험	목격
11. 언어폭력 (예: 차별, 무시하는 말을 들은 경험)	경험	목격	경험	목격	경험	목격
12. 생명이 위태로울 정도의 심각한 질병	경험	목격	경험	목격	경험	목격
13. 고문	경험	목격	경험	목격	경험	목격
14. 강제수감 (예: 교화서, 노동 단련대, 강제 수용소, 기타 감옥소)	경험	목격	경험	목격	경험	목격
15. 신분위협 (예: 공안체포, 브로커 협박 등)	경험	목격	경험	목격	경험	목격
16. 생명이 위태로울 정도의 생활상 극심한 어려움	경험	목격	경험	목격	경험	목격

* 위에서 표시한 1-16 번 문항 가운데, 본인에게 가장 고통스럽고 충격적인 사건 3 개의 번호를 골라 순서대로 적어 주십시오.

1 순위		2 순위		3 순위	
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* 위에서 선택한 사건들 중 가장 고통스러웠던 사건(1 순위)을 경험한지 얼마나 지났습니까?

- ① 1개월 미만 ② 1개월 이상 - 3개월 미만 ③ 3개월 이상 - 6개월 미만
 ④ 6개월 이상 - 3년 미만 ⑤ 3년 이상 - 5년 미만 ⑥ 5년 이상

* 다음은 충격적인 사건이나 경험을 한 이후에 사람들에게 흔히 나타날 수 있는 현상입니다. 위 사건을 경험하고 난후 지난 한달간, 다음의 증상들을 얼마나 자주 경험하는지, 그리고 어느정도로 힘든지에 대해 각각 한 가지씩 선택해 주십시오.

<기억이 떠오르는 횟수>

① 전혀 그런 적이 없다 ② 일주일에 한번정도 ③ 일주일에 2-3 번 정도 ④ 일주일에 4-6 번 ⑤ 매일

<어느정도로 힘이 드는지>

① 전혀 힘들지 않다 ② 거의 힘들지 않다 ③ 보통이다 ④ 약간 힘들다 ⑤ 매우 힘들다

항목	기억이 떠오르는 횟수	어느 정도로 힘이 드는지
1. 과거의 사건에 대해서 생각하고 싶지 않을때도 불쑥 생각나거나 기억이 떠오른다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
2. 그때의 일과 관련된 무서운 악몽을 꾀다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
3. 지금도 마치 그때의 일이 되살아나는 것처럼 생생하다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
4. 그때의 일이 다시 떠오를 때면 아직도 매우 당황스럽다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
5. 그때의 일에 대한 생각이나 기분을 떨 수 있으면 잊으려 한다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
6. 그때의 일을 생각나게 하는 활동이나 사람, 장소는 될 수 있으면 피하려 한다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
7. 지금도 그때 그 일과 관련된 중요한 기억이 도무지 생각나지 않는다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
8. 그 어떤 것도 즐겁지 않고 의욕이 떨어진다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
9. 주위 사람들에게서 거리감이 느껴진다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
10. 감정이 무뎌져서 슬프거나 사랑스러운 감정이 일어나지 않는다 (예: 눈물이 나지 않음, 무엇에도 애정을 느낄 수 없음)	① ② ③ ④ ⑤	① ② ③ ④ ⑤
11. 미래의 계획이 뜻대로 이루어질 것 같지 않고 희망이 없다고 느껴진다	① ② ③ ④ ⑤	12. ② ③ ④ ⑤
12. 잠들기가 어렵거나, 자다가도 자주 깨는 편이다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
13. 짜증이 나고 신경질을 부린다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
14. 집중하기가 어렵다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
15. 쉽게 마음이 혼란스러워지고, 안절부절 못하게 된다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
16. 작은 일에도 쉽게 놀란다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
17. 그 때의 일을 떠올릴만한 일이 있으면 신체적으로도 벌써 당황스러워진다 (예: 진땀, 부들부들 떨림, 심장이 뛸, 호흡이 멈춤, 속이 불편, 설사)	① ② ③ ④ ⑤	① ② ③ ④ ⑤
18. 북한이나 중국에 두고온 가족에 대해 미안하고 죄스런 마음 때문에 힘들다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
19. 기분을 조절하기 어렵다 (벨이 자주 난다)	① ② ③ ④ ⑤	① ② ③ ④ ⑤
20. 그 일이 있은 후 예전보다 술이나 담배, 약물(정통편 포함)에 더 의존한다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
21. 다른 사람들과 자주 싸운다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
22. 뚜렷한 이유없이 몸이 자주 아프다	① ② ③ ④ ⑤	① ② ③ ④ ⑤
23. 다른 사람을 쉽게 믿지 못하고 경계한다	① ② ③ ④ ⑤	① ② ③ ④ ⑤

* 얼마만에 위와 같은 현상이 나타났습니까?

- ① 사건 경험 후 1개월 안에 나타남 ② 사건 경험 후 1개월 이상 -3개월 미만에 나타남
③ 사건 경험 후 3개월 이상 -6개월 미만 ④ 사건 경험 후 6개월 이상 지난 후에 나타남

* 위와 같은 현상이 나타난 후 얼마나 오랫동안 고통이 지속되었습니까?

- ① 1개월 미만 지속 ② 1개월 이상 -3개월 미만 ③ 3개월 이상 -6개월 미만
④ 6개월 이상 -3년 미만 ⑤ 3년 이상 -5년 미만 ⑥ 5년 이상 지속됨

* 아래에 적혀있는 문항을 잘 읽으신 후, 지난 1주동안 당신이 느끼시고 행동하신 것을 가장 잘 나타낸다고 생각되는 숫자에 O 표 하시기 바랍니다.

1: 거의 드물게, 1일 이하, 2: 때로, 1-2일, 3: 상당히, 3-4일, 4: 대부분, 5-7일

	지난 1주 동안	드물게 대부분
1	평소에는 성가시지 않았던 일이 성가시게 느껴졌다	1 2 3 4
2	별로 먹고 싶지 않았다; 입맛이 없었다	1 2 3 4
3	가족이나 친구가 도와주더라도 울적한 기분을 떨칠 수 없었다	1 2 3 4
4	나도 다른 사람만큼 기분이 좋았다	1 2 3 4
5	하고 있는 일에 마음을 집중하기 어려웠다	1 2 3 4
6	우울했다	1 2 3 4
7	하는 일마다 힘들게 느꼈다	1 2 3 4
8	미래에 대해 희망적으로 느꼈다	1 2 3 4
9	내인생은 실패작이라고 생각했다	1 2 3 4
10	무서움을 느꼈다	1 2 3 4
11	잠을 설쳤다	1 2 3 4
12	행복했다	1 2 3 4
13	평소보다 말을 적게 했다	1 2 3 4
14	외로움을 느꼈다	1 2 3 4
15	사람들이 불친절했다	1 2 3 4
16	인생이 즐거웠다	1 2 3 4
17	울음을 터뜨린 적이 있다	1 2 3 4
18	슬픔을 느꼈다	1 2 3 4
19	사람들이 나를 싫어한다고 느꼈다	1 2 3 4
20	일을 제대로 진척시킬 수 없었다	1 2 3 4

* 끝까지 설문에 응해주셔서 대단히 감사합니다.*

* 응답해 주신 내용은 귀중한 자료로 사용하겠습니다.*

Appendix II

Informed Consent

My name is Shannon Kim, and I am a Ph.D. student at Claremont School of Theology, 1325 N. College Ave, Claremont CA, 91711. I am conducting an ethnographic study as part of my dissertation. My professor is Dr. Kyungsik Samuel Lee for Pastoral Care and Counseling at Claremont School of Theology. You can reach him at the school by calling 1(USA)-626-616-2478. You can reach me at 010-6775-5797 (Korea) or 1-424-245-0212 (USA). You may contact either of us at any time if you have questions about this study.

The purpose of this research is to study the experiences of North Korean refugees at *Saeteo* Methodist Church. Particularly, I am trying to learn more about how sufferings and healings are experienced as well as how pastoral care is experienced by North Korean refugees in this church.

If you consent, you will be asked to participate in one session of about two hours of oral interview. If necessary, you may be asked for a follow up interview. I will make a digital audio recording of the interview which will be destroyed following the completion of the dissertation.

Your participation in this study is completely voluntary. If you choose to participate, you may still refuse to answer any question that you do not wish to answer. You may also withdraw from the study at any time.

The only know risk of doing the interview is that painful memories may be shared. It is possible that you might feel distress in the course of the conversation. If this happens, please inform me promptly.

While there is no guaranteed benefit, it is possible that you will enjoy sharing your answers to these questions or that you will find the conversation meaningful. This study is intended to benefit the churches for North Korean refugees at the present and in the

future, and by enlivening our discourse on theology and practice of pastoral care and counseling with North Korean refugee individuals and families.

Your name will be kept confidential in all of the reporting and/or writing related to this study. I will be the only person present for the interview and the only person who listens to the tales with the possible exception of my professor. I may alter some identifying details in order to further protect your anonymity. When I write my report of the research findings, I will use pseudonyms – made up names – for all participants, unless you specify in writing at the bottom of this form that you wish to be identified by name. If you wish to choose your own pseudonym for the study, please indicate the first name you would like me to use for you here: _____.

I plan to construct an ethnography – written account of what I learn – based on these interviews together with my reading and historical research. This ethnography will be submitted to my doctoral committee of the Claremont School of Theology at the end of the term.

There is the possibility that I will publish this study or refer to it in published writing in the future. In this event, I will continue to use pseudonyms, as described above, and I may alter some identifying details in order to further protect your anonymity.

By signing below, you are agreeing to a recorded interview for this research study. Be sure that any questions you may have are answered to your satisfaction. If you agree to participate in this study, a copy of this document will be given to you.

Participant's signature: _____ **Date:** _____

Print Name:

Researcher's signature: _____ **Date:** _____

Print Name:

Appendix III

Informed Consent in Korean

인터뷰 동의서

안녕하세요. 저는 미국 캘리포니아주에 있는 클레어몬트 신학 대학원에서 박사과정을 하고 있는 최신영 입니다. 저는 문화인류학적 방법론을 논문의 한 부분으로 포함하려고 합니다. 저의 주심 교수님은 클레어몬트 신학대학원에서 목회 상담 학과를 담당하시는 이경식 교수님입니다. 리서치와 관련하여 교수님과 통화하시길 원하시면 1(미국국번)-626-616-2478 로 전화하시면 됩니다. 제가 한국에 머무는 동안은 010-6775-5797 로, 미국으로 돌아가면 1-424-245-0212 로 전화하시면 저와 통화하실 수 있으십니다.

이번 리서치를 통하여서 새터교회에 출석하시는 탈북하신 분들과 북한, 중국 및 제 삼국, 그리고 한국에서의 삶에 대하여 이야기를 나누며 탈북하여한국에 정착하신 분들에 대하여 여러 모로 배워 보고자 합니다. 무엇보다도 탈북민들의 고통과 회복에 대한 경험에 대하여 배우고, 교회 생활또는 목회상담이 어떻게 경험되는지 알고자 합니다.

인터뷰에 동의하시면, 한 번에 두시간 정도의 구두 인터뷰를 하시게 됩니다. 필요에 따라서 후속 인터뷰가 필요할 수도 있습니다. 인터뷰 내용은 녹음됩니다. 녹음된 내용은 제가 논문에 사용한 후에 모두 영구 파기될 것입니다.

인터뷰에 응하시는 본인은 전적으로 자발적으로 참여하십니다. 인터뷰를 하시는 도중이라도 대답하기 원하지 않는 질문에는 대답하지 않을 권리가 있으십니다. 인터뷰 자체를 중단 하실 수도 있습니다.

인터뷰와 관련하여 지금까지 알려진 부작용은 상처가 될만한 기억이 다시 상기될 수 있다는 점입니다. 대화하시는 중에 마음에 부담이 있을 수도 있습니다. 마음에 부담이 생시실때는 저에게 즉시 알려주시길 바랍니다.

저의 연구가 인터뷰에 참여하시는 분께 직접적인 이득이 있다는 보장은 없습니다만, 질문에 대하여 생각하고 대화하시는 과정 중에 의미를 발견하시고 대화하시는 과정을 즐기실 수 있으십니다. 이번 연구는 탈북하신 여러분들과 나눈 이야기에 신학과 목회상담의 실천으로 생기를 불어넣어 현재와 미래에 탈북하신 분들과 그분들이 계신 교회에 도움이 되고자 합니다.

이번 연구와 관련하여 보고하고 쓰여지는 모든 과정에 있어서 인터뷰에 응하시는 분의 이름은 전적으로 비밀 보장이 됩니다. 인터뷰는 제가 단독으로 실행하고 또한 녹음된 부분을 듣겠지만, 저의 주심 교수님께서 부분적으로 녹음된 내용을 확인하실 수도 있습니다. 익명성을 보장하기

위하여 신원이 확인될만한 세부적인 내용은 변형되어 논문에 기재됩니다. 저의 연구를 통하여 얻어진 결과들을 기록하는 과정에서 본명이 사용되길 원한다고 아래에 서명하시는 경우를 제외하고는 모두 가명이 사용됩니다. 혹시 원하시는 가명이 있으시면 여기에 적어주시길 바랍니다: _____

제가 하고자하는 연구는 제가 학습한 모든 내용과 역사적 연구를 기본으로하고 여러분과 대화와 내용을 통합하여 제가 배운 점을 글로 풀어내는 문화인류학적 방법입니다. 저의 연구는 학기가 끝날 즈음에 클레어몬트 신학 대학원 박사과정 위원회에 제출 됩니다.

제가 연구한 결과가 앞으로 출판될 가능성이 있습니다. 그러한 경우라도 명시 되었듯이 가명이 사용될 것이며, 익명성을 보호하기 위하여 신원이 밝혀질만한 세부적 내용은 변형되어 기재될 것입니다.

아래에 서명하심으로, 녹음되는 인터뷰에 응하신다는 내용에 동의하시게 됩니다. 질문 사항이 있으시면 만족할만한 응답을 받으셨는지 먼저 확인하시길 바랍니다. 이번 연구에 동참하시는데 동의하시면, 이 문서의 복사본을 받으시게 됩니다.

참가자의 서명: _____

날짜: _____

이름: _____

연구자의 서명: _____

날짜: _____

이름: _____

본인의 이름이 기재되길 원하시면, 여기에 서명하십시오:

Appendix IV

Frequency Table: Nominal Variables

1. Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1 (Male)	10	20.8	20.8	20.8
2 (Female)	38	79.2	79.2	100.0
Total	48	100.0	100.0	

2. Age

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1 (18-20)	3	6.3	6.3	6.3
2 (20-29)	9	18.8	18.8	25.0
3 (30-39)	11	22.9	22.9	47.9
4 (40-49)	12	25.0	25.0	72.9
5 (over 50)	13	27.1	27.1	100.0
Total	48	100.0	100.0	

3. Place of Living in NK

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 (Jagang-do)	2	4.2	4.2	4.2
	2 (Pyungan-do)	14	29.2	29.2	33.3
	3 (Yangang-do)	1	2.1	2.1	35.4
	4 (Hamkung-do)	28	58.3	58.3	93.8
	5 (Hwanghae-do)	1	2.1	2.1	95.8
	6 (Kangwon-do)	1	2.1	2.1	97.9
	7 (etc.)	1	2.1	2.1	100.0
	Total	48	100.0	100.0	

4. Major Motivation for Leaving NK

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 (To Find Food)	2	4.2	4.2	4.2
	2 (Dissatisfaction with NK System)	13	27.1	27.1	31.3
	3 (To Find Freedom)	20	41.7	41.7	72.9
	4 (For a Better Life)	9	18.8	18.8	91.7
	5 (Other)	4	8.3	8.3	100.0
	Total	48	100.0	100.0	

6. Duration of time to arrive in SK

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1 (under 1 year)	11	22.9	22.9	22.9
2 (over 1 y – 2 years)	7	14.6	14.6	37.5
3 (over 2 y – 3 years)	5	10.4	10.4	47.9
4 (over 3 y – 5 years)	3	6.3	6.3	54.2
5 (over 5 years)	22	45.8	45.8	100.0
Total	48	100.0	100.0	

8. Marital Status

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1 (Single)	20	41.7	41.7	41.7
2 (Married)	28	58.3	58.3	100.0
Total	48	100.0	100.0	

9. Receiving Funds from SK Government

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 (Receiving)	16	33.3	33.3	33.3
	2 (Not Receiving)	32	66.7	66.7	100.0
	Total	48	100.0	100.0	

10. Income Excluding the Government Funds

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 (less than \$600)	12	25.0	25.0	25.0
	2 (over \$600- \$1000)	4	8.3	8.3	33.3
	3 (over \$1000-\$1500)	6	12.5	12.5	45.8
	4 (over \$1500-\$2000)	10	20.8	20.8	66.7
	5 (over \$2000)	16	33.3	33.3	100.0
	Total	48	100.0	100.0	

13. Membership of Saeteo Church

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 (Attending as Members)	39	81.3	81.3	81.3
	2 (Attending without Membership)	9	18.8	18.8	100.0
	Total	48	100.0	100.0	

14. Time When Became Christians

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 (in NK)	0	0	0	0
	2 (In China)	28	58.3	58.3	58.3
	3 (In SK)	20	41.7	41.7	100.0
	Total	48	100.0	100.0	

Appendix V

Frequency Table: Continuous Variables
Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Health	48	1(very healthy)	5(not very healthy)	3.02	1.101
Satisfaction in SK Life	48	1(very satisfied)	5(not very satisfied)	2.04	1.031
Loneliness	48	1(very difficult)	5(not very difficult)	2.69	1.223
Homesick (thinking of family in NK)	48	1(very difficult)	5(not very difficult)	1.79	.798
Cultural Difference	48	1(very difficult)	5(not very difficult)	2.92	1.108
Attitude of SKs	48	1(very difficult)	5(not very difficult)	3.27	.917
Economic Status	48	1(very difficult)	5(not very difficult)	2.77	.951
Year (how many years since becoming Christian)	48	1	5	2.63	1.658
Numbers (how many other churches they experienced)	48	1	5	2.33	1.243
Valid N (listwise)	48				

7. Health

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(very healthy)	5	10.4	10.4	10.4
	2	8	16.7	16.7	27.1
	3	21	43.8	43.8	70.8
	4	9	18.8	18.8	89.6
	5 (not very healthy)	5	10.4	10.4	100.0
	Total	48	100.0	100.0	

11. Satisfaction in SK Life

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(very satisfied)	15	31.3	31.3	31.3
	2	22	45.8	45.8	77.1
	3	8	16.7	16.7	93.8
	5 (not very satisfied)	3	6.3	6.3	100.0
	Total	48	100.0	100.0	

12. a) Loneliness

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(very difficult)	11	22.9	22.9	22.9
	2	9	18.8	18.8	41.7
	3	15	31.3	31.3	72.9
	4	10	20.8	20.8	93.8
	5 (not very difficult)	3	6.3	6.3	100.0
	Total	48	100.0	100.0	

12. b) Homesick (thinking of family in NK)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(very difficult)	20	41.7	41.7	41.7
	2	19	39.6	39.6	81.3
	3	8	16.7	16.7	97.9
	4	1	2.1	2.1	100.0
	5(not very difficult)	0	0	0	
	Total	48	100.0	100.0	

12. c) Cultural Difference (feeling isolated and differentiated)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(very difficult)	5	10.4	10.4	10.4
	2	13	27.1	27.1	37.5
	3	14	29.2	29.2	66.7
	4	13	27.1	27.1	93.8
	5(not very difficult)	3	6.3	6.3	100.0
	Total	48	100.0	100.0	

12. d) Attitude of SKs

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(very difficult)	1	2.1	2.1	2.1
	2	9	18.8	18.8	20.8
	3	17	35.4	35.4	56.3
	4	18	37.5	37.5	93.8
	5(not very difficult)	3	6.3	6.3	100.0
	Total	48	100.0	100.0	

12. e) Economic Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(very difficult)	5	10.4	10.4	10.4
	2	12	25.0	25.0	35.4
	3	21	43.8	43.8	79.2
	4	9	18.8	18.8	97.9
	5(not very difficult)	1	2.1	2.1	100.0
	Total	48	100.0	100.0	

13. a) Year (how many years since becoming Christians)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(less than 1 year)	20	41.7	41.7	41.7
	2(over 1 y – 2 years)	4	8.3	8.3	50.0
	3(over 2 y – 3 years)	11	22.9	22.9	72.9
	4(over 3 y – 5 years)	0	0	0	
	5 (over 5 years)	13	27.1	27.1	100.0
	Total	48	100.0	100.0	

15. Numbers (how many other churches they attended)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(no other church)	14	29.2	29.2	29.2
	2(1- 2 others)	16	33.3	33.3	62.5
	3(3 others)	11	22.9	22.9	85.4
	4(4 others)	2	4.2	4.2	89.6
	5(more than 5)	5	10.4	10.4	100.0
	Total	48	100.0	100.0	

Appendix VI

Frequency Tables:

Social Adjustment, Depression, Post-traumatic Stress Disorder

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
KSAD (Social Adjustment)	45	38.00	116.00	78.8444	14.87211
CESD (Depression)	48	5.00	54.00	27.3542	12.19607
PTSSS (Post-traumatic Stress Disorder)	48	.00	29.00	14.4375	6.84138
Valid N (listwise)	45				

KSAD (Social Adjustment)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no symptoms	5	10.4	11.1	11.1
	mild	10	20.8	22.2	33.3
	mild to severe	24	50.0	53.3	86.7
	severe	6	12.5	13.3	100.0
	Total	45	93.8	100.0	
Missing	System	3	6.3		
Total		48	100.0		

CESD (Depression)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No symptoms	8	16.7	16.7	16.7
	mild to moderate	7	14.6	14.6	31.3
	possibly major depressive	33	68.8	68.8	100.0
	Total	48	100.0	100.0	

PTSSS degree (PTSD)

Accumulated Numbers of Exposures to Traumatic Experiences

Neither experienced nor witnessed: 0 point,
 Witnessed: 1 point,
 Victimized: 2 points

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0~10	16	33.3	33.3	33.3
	11~20	22	45.8	45.8	79.2
	21~	10	20.8	20.8	100.0
	Total	48	100.0	100.0	

Appendix VII

Correlations among Social Adjustment, Depression, PTSD and Demographic Variables

Correlations

		KSAD	CES	PTSSS
KSAD (Social Adjustment)	Pearson Correlation	1	.513**	-.060
	Sig. (2-tailed)		.000	.697
	N	45	45	45
CES (Depression)	Pearson Correlation	.513**	1	.252
	Sig. (2-tailed)	.000		.085
	N	45	48	48
PTSSS (PTSD)	Pearson Correlation	-.060	.252	1
	Sig. (2-tailed)	.697	.085	
	N	45	48	48

** . Correlation is significant at the 0.01 level (2-tailed).

Correlations

	KSAD	CES	PTSSS	health	satisfaction	loneliness	homestic	culture	Attitude	economic	year	numbers
KSAD (Social Adjustment)	1	.513**	-.060	.042	-.143	-.465**	-.131	-.449**	-.091	.015	-.111	-.030
		.000	.697	.784	.348	.001	.391	.002	.550	.923	.466	.843
	N	45	45	45	45	45	45	45	45	45	45	45
CES (Depression)	.513**	1	.252	.061	.078	-.482**	-.373**	-.247	-.182	-.101	-.073	-.050
		.000	.085	.679	.597	.001	.009	.091	.216	.494	.621	.736
	N	45	48	48	48	48	48	48	48	48	48	48

		KSA D	CES	PTS SS	healt h	satis facti on	lonelin ess	hom esic k	cultu re	Attit ude	econ omic	year	num bers
PTSS	Pearson	-	.252	1	.137	-	.034	-	.030	-	-	.120	-
S	Correlation	.060				.081		.182		.165	.102		.035
(PTSD)	Sig. (2-	.697	.085		.353	.584	.816	.216	.839	.262	.490	.417	.813
	tailed)												
N		45	48	48	48	48	48	48	48	48	48	48	48
health	Pearson	.042	.061	.137	1	-	.068	-	-	-	.005	.016	-
	Correlation					.076		.310	.033	.153			.130
								*					
	Sig. (2-	.784	.679	.353		.609	.645	.032	.822	.298	.975	.914	.380
	tailed)												
N		45	48	48	48	48	48	48	48	48	48	48	48
satisfi	Pearson	-	.078	-	-	1	-.091	.166	.134	.055	-	-	.006
ed	Correlation	.143		.081	.076						.207	.090	
	Sig. (2-	.348	.597	.584	.609		.540	.259	.365	.709	.158	.542	.970
	tailed)												
N		45	48	48	48	48	48	48	48	48	48	48	48
lonely	Pearson	-	-	.034	.068	-	1	.215	.294	.381	.065	.319	-
	Correlation	.465	.482			.091			*	**		*	.140
		**	**										
	Sig. (2-	.001	.001	.816	.645	.540		.142	.042	.008	.660	.027	.343
	tailed)												
N		45	48	48	48	48	48	48	48	48	48	48	48
homes	Pearson	-	-	-	-	.166	.215	1	.341	.195	.188	-	-
ick	Correlation	.131	.373	.182	.310				*			.028	.036
			**		*								
	Sig. (2-	.391	.009	.216	.032	.259	.142		.018	.184	.200	.849	.809
	tailed)												
N		45	48	48	48	48	48	48	48	48	48	48	48

	KSA D	CES	PTS SS	healt h	satis facti on	lonelin ess	hom esic k	cultu re	Attit ude	econ omic	year	num bers
culture Pearson	-	-	.030	-	.134	.294*	.341*	1	.358*	.264	-	-
Correlation	.449**	.247		.033							.052	.134
Sig. (2-tailed)	.002	.091	.839	.822	.365	.042	.018		.012	.069	.725	.364
N	45	48	48	48	48	48	48	48	48	48	48	48
attitud Pearson	-	-	-	-	.055	.381**	.195	.358*	1	.244	.040	-
e Correlation	.091	.182	.165	.153								.081
Sig. (2-tailed)	.550	.216	.262	.298	.709	.008	.184	.012		.095	.786	.585
N	45	48	48	48	48	48	48	48	48	48	48	48
econo Pearson	.015	-	-	.005	-	.065	.188	.264	.244	1	-	.030
mic Correlation		.101	.102		.207						.002	
Sig. (2-tailed)	.923	.494	.490	.975	.158	.660	.200	.069	.095		.991	.840
N	45	48	48	48	48	48	48	48	48	48	48	48
year Pearson	-	-	.120	.016	-	.319*	-	-	.040	-	1	.093
Correlation	.111	.073			.090		.028	.052		.002		
Sig. (2-tailed)	.466	.621	.417	.914	.542	.027	.849	.725	.786	.991		.530
N	45	48	48	48	48	48	48	48	48	48	48	48
numbe Pearson	-	-	-	-	.006	-.140	-	-	-	.030	.093	1
rs Correlation	.030	.050	.035	.130			.036	.134	.081			
Sig. (2-tailed)	.843	.736	.813	.380	.970	.343	.809	.364	.585	.840	.530	
N	45	48	48	48	48	48	48	48	48	48	48	48

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Appendix VIII

Traumatic Experiences

The Most Traumatic Experience

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1(Natural disaster or accident)	7	14.6	15.9	15.9
	2(Separation from family)	12	25.0	27.3	43.2
	3(Sexual or verbal abuse)	11	22.9	25.0	68.2
	4(Disease or torture)	3	6.3	6.8	75.0
	5(Concentration camp or threat of death)	11	22.9	25.0	100.0
	Total	44	91.7	100.0	
Missing	System	4	8.3		
Total		48	100.0		

The Next Most Traumatic Experience

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 (Natural disaster or accident)	5	10.4	11.4	11.4
	2 (Separation from family)	4	8.3	9.1	20.5
	3 (Sexual or verbal abuse)	15	31.3	34.1	54.5
	4 (Disease or torture)	10	20.8	22.7	77.3
	5 (Concentration camp or threat of death)	10	20.8	22.7	100.0
	Total	44	91.7	100.0	
Missing	System	4	8.3		
Total		48	100.0		

The Third Most Traumatic

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 (Natural disaster or accident)	5	10.4	11.9	11.9
	2 (Separation from family)	8	16.7	19.0	31.0
	3 (Sexual or verbal abuse)	15	31.3	35.7	66.7
	4 (Disease or torture)	8	16.7	19.0	85.7
	5 (Concentration camp or threat of death)	6	12.5	14.3	100.0
	Total	42	87.5	100.0	
Missing	System	6	12.5		
Total		48	100.0		

Appendix IX

Coding from the Interviews

Numbers indicate how many research partners described the experiences categorized below.

I. Life in NK

Rigid Social Ranking	Oppression due to social ranking	11
	Privileges for communist party members	10
	Discrimination	10
	Deportation	7
Expression of Absolute Loyalty to Kim Il Sung	Indoctrination and idolization	13
	Political suppression strategy	10
Propaganda	Anti-Christian Attitude	6
	Anti-Japanese education and movies	5
	Preparation of war	6
	Slogan to liberate SKs	2
Broken Promises of NK Government		7
Censored Access to Info Outside NK		7
Failed Market System		9
No Access to Life Situation		4
Break Down of Legal System		3
Access to SK Media		4
Language Difference: No Expression of Love		2

Hardships	Starvation	18		
	Political Oppression	12		
	Witnessing Corps	13		
	Utilities	13	Lack of electricity	9
			Limited Travel	5
			Hygiene	5
			Water situation	4
	Concentration Camp	12	Environment	5
			Forced labor	5
			Importance of Money	4
			Lack of food	4
			Shameful Experience	4
			Physical abuse	4
			Forced abortion	3
			Imprisonment due to survival attempt	3
			Situation of hygiene	3
	Forced Labor	10		
	Witnessing Family Death	9		
	Thieves	5		
	Abandoned Corpses	4		
	Insects	3		
	Abandoned Children	2		
	Mistrust	1		
	High Taxation	1		

Coping Strategies	Escaping NK	15
	Enterprising	8
	Resignation	6
	Help from relatives in China	5
	Normalization	4
	Developing strong will	3
	Stealing	2
Making Decision to Escape		18

II. Life in China

Hardships	Threat of Repatriation to NK	14		
	Constant Fear and Psychological Isolation	10		
	Human Trafficking: sold as wife to rural area	8		
	Improved Condition of Hunger Situation	6		
	Labor Abuse		Fraud	5
			Unfair Wage	5
	Cultural Adaptation Difficulty	4		
	Lack of Information	4		
	Sexual and Physical Abuse	4		
	Separation from Family	3		

Coping Strategies	Hoping to Escape to SK	10		
	Encounter of Christian Church	10	Prayer as Panacea	6
			Process of Going Church in China	3
			Meaning of church and Cross	2
			Experience of Hospitality	2
			Being Informed about Society of China and SK	2
			Indoctrination	1
	Positive Mindset and Acceptance	9		
	Access to SK Media	5		
	Learning Chinese Language	3		
	Giving Up Morality for Survival	3		
	Drinking	1		
Escape Route to SK	Connected to Broker	9		
	Hardship on the way to SK	7		

III. Life in SK

Entering to SK	Group Orientation for Resettlement at Hanawon	6
	Investigation by SK Government	4
	The First Impression	2
	Fear of SKs due to Education from NK	1

Hardships	SK's Prejudice against NKR's	15		
	Language Barrier	14		
	Homesickness	14		
	Acculturation Process	13		
	Financial Difficulty	13		
	Emotional Difficulties		Depression	10
			PTSD	8
			Drinking Problem	2
	Accusation of the Self and Others	7		
	Loss of Connectedness with God	6		
	Loss of Cherished Dream	6		
	Loss of Physical Health	4		
	Lack of Guidance in SK	3		
Adjustment Issues	Built in Mistrust: Other NKR's and Spies	10		
	Having No Moral Principles	7		
	Maladjustment of Other NKR's	4		
	Freedom without the Sense of Responsibility	3		
	NK Social Status applied to NKR's in SK	3		
Coping Strategies	Having Positive Mindset	18		
	Maintaining Family Ties in NK	11		
	Social Support		NKR's	6
			Church	2
			SK Spouse	2
			Other SK's	1
	Making Money as a Goal	3		
	Spiritual Resources		Praying	8
			Volunteer Social Service	3

Living as Christians in SK	Motivation of Having Faith	Experience of Power of Prayer	12
		Remembering Experience of God's Presence on the Way to Escape	9
		Receiving Help from Good Christians	4
	Reasons to Go to Church	Feeling Being Understood	11
		To Seek God in Desperate Situation	2
		To Pray	1
	Reasons Not Going to Church	Evangelism as Imperialism	11
		Hurt from SK Christians	11
		Hard to Make Schedules for many meetings	4
		Brainwashed to be anti- Christians in NK	3
		Internalized Juche Ideology	2
	Limitation of NKR Church	Limitation of Pastoral Care	2
		Lack of Financial Resources	1
		Lack of Exemplary Christians	1
		Limitation of Programs for Adolescent	1

Political View	The Incident of Ship Cheonan	10		
	Negative Opinion on Sunshine Policy	8		
	Antagonism against SK Progressive Party	3		
Personalized Mission of NKR	Well Adjustment as Preparation of Unification	10		
	Spreading the Truth about NK Situation	3		
Other Aspects of SK Life	Changed Perspective	On Life	11	
		On NK	10	
		On SK	10	
	Positive Aspects of SK Life as being Accepted and Comforted	8		
	Busy Life	3		
NKR's Wish Lists on SK Churches	To be Interested in NKR	16		
	To Understand NKR without Prejudice	9		
	Do Not Attract NKR with Money	2		
	Do Not Discriminate	2		
	To Provide Space to Communicate with SK	2		

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